الصَّحِيحُ المُسْنَدُ
مِنْ أَسْبَابِ النُّزُولِ

THE AUTHENTIC MUSNAD OF

Reasons for the Descending of REVELATION

ABRIDGED VERSION

By the Reviver of the Sunnah in the Land of Yemen

Shaykh Muqbil ibn Hādī al-Wādi'ī

REVISED SECOND EDITION

الصحيح المسند
من أسباب النزول

THE AUTHENTIC MUSNAD OF

Reasons for the Descending of REVELATION

ABRIDGED VERSION

By the Reviver of the Sunnah in the Land of Yemen
Shaykh Muqbil ibn Hādī al-Wādi'ī

REVISED SECOND EDITION

© Authentic Statements Publishing, USA

All rights reserved. No part of this publication may be reproduced in any language, stored in any retrieval system or transmitted in any form or by any means, whether electronic, mechanic, photocopying, recording or otherwise, without express permission of the copyright owner.

ISBN: 978-1-4675-1821-5

Second Edition: Shawwāl 1436 A.H. / August 2015 C.E.

Cover Design: Usul Design
E-mail: info@usuldesign.com

Translation & Footnotes: 'Abdullāh MacPhee

Editing & Formatting: Danielle Lebenson al-Amrikiyyah
www.amrikiyyahdesign.com

Publisher's Information:
Authentic Statements Publishing
P.O.Box 15536
Philadelphia, PA 19131
215.382.3382
215.382.3782 – Fax

Store:
5000 Locust St.(Side Entrance)
Philadelphia, PA 19139

Website: www.authenticstatements.com
E-mail: info@authenticstatements.com

Please visit our website for upcoming publications, audio/DVD online catalog, and info on events and seminars, inshaAllāh.

CONTENTS

INTRODUCTION 12

THE REASON FOR CHOOSING THIS TOPIC 17

APOLOGY 24

PRINCIPLES CONCERNING THIS TOPIC 25

NOTE 30

SŪRAH AL-BAQARAH

- Verse 79 34
- Verse 89 35
- Verse 97 36
- Verse 109 42
- Verse 115 44
- Verse 125 44
- Verse 142 45
- Verse 143 47
- Verse 144 48
- Verse 158 50
- Verse 187 53
- Verse 189 57
- Verse 195 58
- Verse 196 61
- Verse 197 62
- Verse 198 63
- Verse 199 65
- Verse 207 67
- Verse 219 68
- Verse 222 70

Verse 223 71
Verse 225 75
Verse 232 75
Verse 238 76
Verse 256 80
Verse 267 81
Verse 272 84
Verses 285-286 85

SŪRAH ĀLI 'IMRĀN

Verse 77 91
Verses 86-89 93
Verse 90 95
Verses 113-115 96
Verse 122 97
Verse 128 98
Verse 154 102
Verse 161 104
Verse 165 107
Verse 169 111
Verse 172 116
Verse 186 117
Verse 188 119
Verse 199 122

SŪRAH AN-NISĀ'

Verse 3 124
Verse 6 125
Verse 11 126
Verse 19 127
Verses 22-23 128
Verse 24 129

Verse 59 130
Verse 60 132
Verse 65 133
Verse 69 135
Verse 77 136
Verse 83 137
Verse 88 143
Verse 94 144
Verse 95 146
Verse 97 151
Verse 100 152
Verse 102 154
Verse 119 155
Verse 127 155
Verse 128 157
Verse 176 158

SŪRAH AL-MĀ'IDAH

Verse 6 161
Verse 33 163
Verses 41-47 164
Verse 67 167
Verse 83 168
Verse 89 169
Verses 90-91 170
Verse 93 172
Verse 101 173
Verses 106-108 177

SŪRAH AL-AN'ĀM

Verse 52 179
Verse 121 180

SŪRAH AL-A'RĀF

Verse 31 182

Verse 175 183

SŪRAH AL-ANFĀL

Verse 1 184

Verse 9 188

Verse 16 189

Verse 17 190

Verse 19 192

Verse 33 193

Verse 66 195

Verse 67 196

Verses 68-69 198

Verse 75 200

SŪRAH AT-TAWBAH

Verse 19 202

Verse 34 203

Verse 58 205

Verse 65 206

Verse 74 208

Verse 79 209

Verse 84 210

Verses 95-96 211

Verse 113 213

Verses 117-119 215

SŪRAH HŪD

Verse 5 228

Verse 114 229

SŪRAH YŪSUF

Verse 3 232

SŪRAH AR-RA'D

Verse 13 234

SŪRAH IBRĀHĪM

Verse 27 236

SŪRAH AN-NAHL

Verses 75-76 238

Verse 103 239

Verse 110 242

Verse 126 244

SŪRAH AL-ISRĀ'

Verses 56-57 247

Verse 59 248

Verse 85 249

Verse 110 252

SŪRAH MARYAM

Verse 64 256

Verses 77-80 257

SŪRAH AL-ANBIYĀ'

Verse 101 259

SŪRAH AL-ḤAJJ

Verse 19 262

SŪRAH AL-MU'MINŪN

Verse 76 264

SŪRAH AN-NŪR

Verse 3 266

Verses 6-9 268

Verses 11-22 276

Verse 33 287

Verse 55 288
Verse 61 290

SŪRAH AL-FURQĀN
Verse 68 292
Verse 70 294

SŪRAH AL-QAṢAṢ
Verse 51 296
Verse 56 297

SŪRAH AL-'ANKABŪT
Verse 8 299
Verse 10 302

SŪRAH AL-LUQMĀN
Verse 13 303

SŪRAH AS-SAJDAH
Verse 16 305

SŪRAH AL-AḤZĀB
Verse 5 307
Verse 23 309
Verse 25 310
Verses 28-29 311
Verse 33 320
Verse 35 321
Verse 37 321
Verse 51 324
Verse 53 326

SŪRAH YĀ SĪN
Verse 12 331
Verses 77-83 332

SŪRAH AZ-ZUMAR

Verses 23-25 334

Verse 53 334

Verse 67 337

SŪRAH FUṢṢILAT

Verse 22 339

SŪRAH ASH-SHŪRĀ

Verse 23 341

Verse 27 342

SŪRAH AZ-ZUKHRUF

Verse 57 344

SŪRAH AD-DUKHĀN

Verses 10-15 347

SŪRAH AL-JĀTHIYAH

Verse 24 350

SŪRAH AL-FATḤ 353

Verses 1-2 354

Verse 24 355

SŪRAH AL-ḤUJURĀT

Verse 1 386

Verse 2 387

Verse 9 388

Verse 11 389

SŪRAH AL-QAMAR

Verses 1-2 392

Verse 47 393

Verses 48-49 394

SŪRAH AL-WĀQI'AH

Verse 82 ... 396

SŪRAH AL-MUJĀDILAH

Verse 1 ... 398

Verse 8 ... 399

Verse 14 ... 400

SŪRAH AL-ḤASHR ... 403

Verses 1-2 ... 403

Verse 5 ... 405

Verse 9 ... 407

SŪRAH AL-MUMTAḤANAH

Verse 10 ... 410

SŪRAH AṢ-ṢAFF ... 413

SŪRAH AL-JUMU'AH

Verse 11 ... 415

SŪRAH AL-MUNĀFIQŪN

Verse 1 ... 418

Verse 7 ... 419

SŪRAH AT-TAḤRĪM

Verses 1-4 ... 421

Verse 5 ... 425

SŪRAH AL-JINN ... 431

SŪRAH AL-MUZAMMIL ... 433

SŪRAH AL-MUDDATHTHĪR ... 434

SŪRAH AL-QIYĀMAH

Verses 16-17 ... 438

Verses 34-35 ... 440

SŪRAH AN-NĀZIA'ĀT

Verses 42-45 441

SŪRAH 'ABASA 443

SŪRAH AL-MUṬAFFIFĪN 445

SŪRAH AḌ-ḌUḤĀ 446

Verse 5 446

SŪRAH AL-'ALAQ

Verses 6-19 448

SŪRAH AL-MASAD 452

INTRODUCTION

Verily all praise[1] is due to Allāh. We praise Him, seek His aid, and ask for His forgiveness. We seek refuge in Allāh from the evil of our souls and from our evil deeds. Whomever Allāh guides, then he is truly guided, and whomever Allāh misguides, no one can guide him. I bear witness that there is no deity that has the right to be worshipped except Allāh, alone without any partner, and I bear witness that Muḥammad is His slave and messenger.

O you who believe, fear Allāh as He should be feared, and die not except as Muslims. O mankind, fear your Lord who created you from one soul, and from that soul created its mate, and spread forth from them many men and women. And fear Allāh, He through whom you demand your mutual rights, and guard the ties of the wombs; indeed, Allāh is ever-watchful over you. O you who believe, fear Allāh and speak the truth; he will guide you to do righteous deeds and forgive you of your sins, and whoever obeys Allāh and His Messenger has indeed achieved a great achievement.

Of the books that Allāh has enabled me to compile is *aṣ-Ṣaḥīḥ al-Musnad Min Asbāb an-Nuzūl* (*The Authentic Musnad*[2] *of Reasons for the Descending of the Revelation*). And indeed I praise Allāh, who has

[1] The Arabic word حمد *(ḥamd)* is translated into English as "praise"; however, some of the meaning is lost in that translation. The great scholar Ibn al-Qayyim ﷺ has defined *ḥamd* as "mentioning the beautiful attributes of the one being praised out of love, high esteem, and exaltation." Therefore, if praise is not accompanied by love and exaltation, it is not called *ḥamd*; rather, it is called مدح *(madḥ)*. For more, refer to Ibn al-Qayyim's book *Badā'i al-Fawā'id*, vol. 2, p. 93.

[2] *Musnad:* meaning, the Shaykh mentions the narrations with their chains. This practice, long abandoned, has been revived by the likes of our Shaykh Muqbil ﷺ. *Musnad* can also be used for a *ḥadīth* that has a connected chain to the Prophet ﷺ, or it can be used for a book that mentions *aḥādīth* arranged according to the names of the Companions who narrated them, like the *Musnad* of Imām Aḥmad for example. As-Suyūṭī mentioned these usages in his book *al-Baḥru Alladhī Zakhar*, vol. 1, p. 315-316.

made [the project] beneficial such that it it has become a source of reference for this subject. [I find that] I refer back to it during my research, writings, and teachings!

During this book's initial composition, I mentioned some of the *aḥādīth* (narrations on the Prophet ﷺ) pertaining to the main *ḥadīth* of the chapter without their chains. In this print, however, I decided to mention the chains that I came across [during its compilation]. Similarly, in the initial print I only mentioned the relevant points from some of the *aḥādīth,* but now I have decided to mention the whole *ḥadīth* because of the benefits related to doing so. As for mentioning the chain of narrators, this was done in an effort to imitate the practice of our scholars, may Allāh ﷻ have mercy upon them, who would refuse to accept a *ḥadīth* without its chain.

Al-Ḥāfiḍh al-'Alā'ī said in his book *Jāmi' at-Taḥṣīl*, p. 58, "…also in *Ṣaḥīḥ Muslim* it has been narrated that Ibn Sīrīn stated, 'They (the scholars) did not used to ask about the chain, but once the *fitnah*[3] (strife) occurred, they started saying to those who related narrations, "Name for us your people." So they would accept the narrations of the followers of the Sunnah and would refuse narrations of the people of *bid'ah* (innovation).' "[4] Similarly, Sufyān ibn 'Uyaynah once stated, "Az-Zuhrī narrated a *ḥadīth* and I said to him, 'Quote it without a chain.' He replied, 'Do you climb the roof without a ladder?'[5]

---

[3] Al-Ḥāfiḍh Abul-'Abbās Aḥmad ibn 'Umar al-Qurṭubī said in *al-Mufhim*, vol. 1, pp. 122-123, "This *fitnah*, he intends by it (and Allāh knows best) the *fitnah* of the killing of 'Uthmān and the *fitnah* of the uprising of the Khawārij against 'Alī and Mu'āwiyah, for verily [the Khawārij] declared those two to be disbelievers and they considered lawful the blood and the wealth (of the Muslims). There is a difference of opinion over declaring these people (the Khawārij) to be disbelievers, and there is no doubt that the one who declares them to be disbelievers does not accept their *aḥādīth*, and those who do not declare them to be disbelievers have differed over accepting their *aḥādīth,* as we have explained beforehand. So what he meant by that, and Allāh knows best, is that since 'Uthmān's killers and the Khawārij are certainly evildoers and their narrations have been mixed with the narrations of others not from them, it is incumbent to search for their narrations so they can be rejected, and to search for the narrations of those who are not from them so they can be accepted. This rule also applies to other than them from the people of innovations."

[4] This narration on Ibn Sīrīn has been transmitted by Muslim in the preface to his *Ṣaḥīḥ* (27) and by others with an authentic chain.

[5] This narration on az-Zuhrī has been transmitted by al-Bayhaqī in his book *Manāqib*

"Likewise Baqiyyah stated, ''Utbah ibn Abī Ḥakīm narrated to us that he was with Isḥāq ibn Abī Farwah in the presence of az-Zuhrī when Ibn Abī Farwah began saying, "The Messenger of Allāh ﷺ said..." So az-Zuhrī responded, "*Qātalak Allāh*![6] How bold you are! Why don't you mention the chain of your *ḥadīth*? You narrate to us *aḥādīth* which do not have any reins to hold onto." '[7] Also, 'Abduṣ-Ṣamad ibn Ḥassān stated, 'I heard Sufyān ath-Thawrī say, "The chain is the weapon of the believer; if he does not have a weapon, with what will he fight?" '[8] In this regard, Shu'bah said, 'Every *ḥadīth* that does not read "*ḥaddathanā*" and "*akhbaranā*" [9] is like vinegar and *baql*.'[10] [11] Also, in *Ṣaḥīḥ Muslim* 'Abdān has mentioned, 'I heard 'Abdullāh ibn al-Mubārak say, "The chain, as far as I am concerned, is from the *dīn* (religion). If it were not for the chain, anyone could say whatever he wanted." ' Similarly, al-'Abbās ibn Abī Rizmah said,

ash-Shāfi'ī, vol. 2, p. 34, with a chain that is extremely weak. In the chain is Abū 'Abdir-Raḥmān as-Sulamī, who has been accused of forging *aḥādīth* for the Ṣūfīs.

[6] This phrase literally means, "May Allāh kill you"; however, the Arabs often use this phrase when they are surprised at someone for doing something they disapprove of, not intending its literal meaning. Refer to the book *an-Nihāyah* by Ibn al-Athīr, vol. 4, p. 12, for more detail.

[7] This narration on az-Zuhrī has been transmitted by Ibn Ḥibbān in his book *al-Majrūḥīn*, vol. 1, pp. 131-132, and at-Tirmidhī in *al-'Ilal aṣ-Ṣaghīr*, and al-Ḥākim in *Ma'rifah 'Ulūm al-Ḥadīth*, p. 6, and others. In the chain is 'Utbah ibn Abī Ḥakīm, who has some weakness in narrating; however, here he is narrating a story that he himself witnessed, which strengthens the position that the narration is authentic, and Allāh knows best.

[8] This narration on Sufyān ath-Thawrī has been transmitted by Ibn Ḥibbān in the preface of his book *al-Majrūḥīn*, vol. 1, p. 27, and al-Ḥākim in his book *al-Madkhal Ilā al-Iklīl*, and al-Harawī in his book *Dham al-Kalām* (891), and as-Sam'ānī in his book *Adab al-Imlā'*, p. 8, and al-Khaṭīb in his book *Sharaf Aṣḥāb al-Ḥadīth*, p. 42. In the chain of this narration is al-Ḥusayn ibn Faraj who has been declared a liar, so this narration is extremely weak.

[9] "*Ḥaddathanā*" and "*akhbaranā*" are from the phrases that the people of *ḥadīth* use when narrating a *ḥadīth*, meaning "so-and-so narrated to us," and "so-and-so reported to us."

[10] The word *baql* is commonly used for vegetation specifically consumed by humans without having to be cooked. For example: leeks, cress, radish tops, etc. Some linguists challenge this usage and give this word a different meaning. Refer to the book *Khizānah al-Adab*, vol. 1, pp. 49-50, for more.

[11] What is meant by this statement is that just as vinegar and *baql* are not a prized commodity in the people's eyes, similar to that with Shu'bah is a *ḥadīth* whose chain does not contain these phrases that clearly affirm the chain being connected. If this is the case with a *ḥadīth* that has a chain without these phrases, how much worse is the case of a *ḥadīth* without a chain (at all)? This narration on Shu'bah has been transmitted by al-Baghawī in *al-Ja'diyāt* (32), and ar-Rāmahurmuzī in *al-Muḥaddith al-Fāsil* (649), and Abū Ya'lā in *Ṭabaqāt al-Ḥanābilah*, vol. 1, p. 300, and Abū Nu'aym in *al-Ḥilyah*, vol. 7, p. 149, and al-Ḥākim in *al-Madkhal Ilā al-Iklīl*, and others, and it is authentic.

'I heard 'Abdullāh ibn al-Mubārak say, "Between us and them (the people) are the pillars (i.e. the chain)." '

"Also, Ibrāhīm ibn 'Īsā aṭ-Ṭālaqānī said, 'I said to 'Abdullāh ibn al-Mubārak, "O Abā 'Abdir-Raḥmān, [inform me about] the *ḥadīth* which reads, 'Indeed from righteousness after righteousness is to pray on behalf of your parents with your prayer, and to fast on their behalf with your fasting.' " 'Abdullāh then said, "O Abā Isḥāq, who narrated that [*ḥadīth*]?" I said, "This is one of the narrations of Shihāb ibn Khirāsh." He said, "He is trustworthy. On whom did he narrate?" I said, "On al-Ḥajjāj ibn Dīnār." He said, "He is trustworthy. On whom did he narrate?" I said, "On the Messenger of Allāh ﷺ." He said, "O Abā Isḥāq, verily between al-Ḥajjāj ibn Dīnār and the Prophet ﷺ is a long distance of deserts that the riding animals traverse;[12] however, there is no difference of opinion about giving charity on behalf of your parents." ' "[13] (End of what al-'Alā'ī رحمه الله mentioned in his book *Jāmi' at-Taḥṣīl*).[14]

And take, for example, the story of Shu'bah, how he traveled searching for a single *ḥadīth*. Ibn Abī Ḥātim said in his book *al-Jarḥ wat-Ta'dīl*, vol. 1, p. 167, " 'Alī ibn al-Ḥusayn ibn al-Junayd narrated to us that 'Alī ibn al-Madīnī said, 'Bishr ibn al-Mufaḍḍal narrated to us saying, "Isrā'īl came to us and narrated to us two *aḥādīth* on Abū Isḥāq on 'Abdullāh ibn 'Aṭā' on 'Uqbah ibn 'Āmir." ' I then went to Shu'bah and said, 'You are not doing anything; Isrā'īl narrated such-and-such to us on Abū Isḥāq on 'Abdullāh ibn 'Aṭā' on 'Uqbah.' He (Shu'bah) then said, 'O insane one, Abū Isḥāq narrated this to us, so I said to Abū Isḥāq, "Who is 'Abdullāh ibn 'Aṭā'?" He said, "A young man from the people of *al-Baṣrah* who came here to us." So I went to *al-Baṣrah* and asked about him and found out that he sits

---

[12] What is meant by this statement is that there is no way that al-Ḥajjāj ibn Dīnār heard this from the Messenger of Allāh ﷺ because al-Ḥajjāj is from the time period of the Successors of the Tābi'īn. The Tābi'īn are those who met some of the Companions of the Prophet ﷺ and died as believers.

[13] These three previous narrations on 'Abdullāh ibn al-Mubārak have been transmitted by Muslim in the preface of his *Ṣaḥīḥ* (32) and by others, and they are authentic.

[14] As you see, the Shaykh [Shaykh Muqbil] quoted from the book *Jāmi' at-Taḥṣīl* without researching the chains of these narrations himself. That is why I checked these narrations.

with so-and-so, but he was not present. He then came, so I asked him and he narrated the *ḥadīth* to me. I then said, "Who narrated it to you?" He said, "Ziyād ibn Mikhrāq narrated it to me," and by doing so, he referred me to a person of *ḥadīth*. I then met Ziyād ibn Mikhrāq and asked him, so he narrated it to me and said, "Some of our companions narrated to me on Shahr ibn Ḥawshab." ' "[15]

Abū 'Abdir-Raḥmān (Shaykh Muqbil) said, "So in light of this, those who exclude the chains from the books and publish them devoid of their chains, they have dealt erroneously with the knowledge and with our righteous predecessors—those who exerted great effort in following the chains and likewise exerted great efforts in traveling for them. Because of this, our brothers for Allāh's sake are eager to mention the *aḥādīth* with their chains, and, all praise is to Allāh, I have found an approval and acceptance of this; and the researchers are pleased, and all praise is due to Allāh, Lord of all that exists."

[15] In this story, Shu'bah traveled for the chain of this one *ḥadīth*. Then at the end, he finds it to be on Shahr ibn Ḥawshab, someone whose narrations Shu'bah rejects.

THE REASON FOR CHOOSING THIS TOPIC

Verily, all praise is due to Allāh. We praise him, seek His aid and ask for His forgiveness. We seek refuge in Allāh from the evils of our souls and from our evil deeds. Whomever Allāh guides, no one can misguide him, and whomever Allāh misguides, no one can guide him. I bear witness that there is no deity that has the right to be worshipped except Allāh alone without any partner, and I bear witness that Muḥammad is His slave and messenger.

O you who believe, fear Allāh as He should be feared, and die not except as Muslims. O mankind, fear your Lord who created you from one soul and from that soul created its mate, and spread forth from them many men and women. And fear Allāh, He through whom you demand your mutual rights, and guard the ties of the wombs. Indeed, Allāh is ever-watchful over you. O you who believe, fear Allāh and speak the truth; He will guide you to do righteous deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has indeed achieved a great achievement.

To proceed: the topic I chose for my research paper that I was to submit to the Islāmic University was *aṣ-Ṣaḥīḥ al-Musnad Min Asbāb an-Nuzūl* (*The Authentic Musnad of Reasons for the Descending of the Revelation*).

I chose this topic for several reasons, amongst them:

1) It is linked to two great sciences: *tafsīr* (the explanation) of Allāh's book, and the Sunnah of the Messenger of Allāh ﷺ, which together serve as the foundation of our religion.

2) Knowing the reason why a verse was revealed helps us to understand its meaning.

Some verses were difficult to understand for some of the Companions of the Prophet ﷺ and those after them until they knew the reason behind their revelation. Of that which was difficult for them to understand was the verse:

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾

And do not throw yourselves into destruction.

[Sūrah al-Baqarah 2:195]

Until Abū Ayyūb رضي الله عنه informed them of the reason for its revelation; then the meaning became clear to them, as will later be mentioned, if Allāh ﷻ wills. Another verse that initially escaped their understanding was Allāh's statement:

﴿ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ ﴾

Those who believe and mix not their faith with wrongdoing…

[Sūrah al-An'ām 6:82]

Until, according to one narration of the *ḥadīth*, the following verse was revealed:

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

Verily joining others in worship with Allāh is a tremendous wrong.

[Sūrah Luqmān 31:13]

This will later be mentioned, if Allāh ﷻ wills. It was also difficult for 'Urwah to understand His statement:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ﴾

Verily, aṣ-Ṣafā and al-Marwah are from the signs of Allāh…

[Sūrah al-Baqarah 2:158]

until 'Āishah ﷺ told him why it was revealed.

3) Another thing that prompted me to choose this topic is that false information has crept into the subject of reasons for the descending of the revelation, as has occurred in the other sciences.

Al-Wāḥidī ﷺ, in the preface of his book *Asbāb an-Nuzūl,* mentioned the statement of 'Abīdah as-Salmānī when he was asked about a verse in the Qur'ān: "Fear Allāh and speak the truth! The people who know why the Qur'ān was revealed are gone."

Al-Wāḥidī said, "As for today, everyone fabricates things and invents lies, throwing himself into ignorance without contemplating the threat in store for the ignorant in relation to the verse. And that is what has compelled me to write this book which comprises the reasons for the revelation, so that those studying this topic, as well as those who talk about why the Qur'ān was revealed, can come to know the truth and leave the distortions and the lies, and they can strive to memorize it after hearing and studying it."[16]

As stated in his book *al-Itqān*, after mentioning a group of those who mention *tafsīr* (explanation of the Qur'ān) with chains, like Ibn Jarīr, Ibn Abī Ḥātim, and others, "...Then people started writing about *tafsīr* without chains and started quoting the different opinions, one after another, and from here false information crept in and the authentic got mixed with the unauthentic. Then it got to the point where anyone who had an opinion that came to his mind would mention it and would use that as a basis. Then those after them would quote that statement, thinking it had a basis, without turning to what has been recorded from our righteous predecessors and those who are referred to for *tafsīr*, to such an extent that I came across someone who quoted ten opinions in the explanation of His ﷻ statement:

﴿ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

[16] *Asbāb an-Nuzūl* by al-Wāḥidī, p. 5

Not the path of those who earned your anger or those who went astray.

[Sūrah al-Fātiḥah 1:7]

despite the fact that its explanation of meaning the Jews and Christians has been reported on the Prophet ﷺ and all of the Tābi'īn (Successors of the Companions) and the Successors of the Tābi'īn, to the point where Ibn Abī Ḥātim said, "I know of no difference of opinion about that among the people of *tafsīr*."[17]

I say, this is the reason why I mentioned the chains that I was able to find, despite the fact that there is hardship in doing so, which is well-known to the people of this science. Take an example which shows the truthfulness of what these two Imāms have mentioned regarding the negligence that has occurred with unauthentic quotes in the books of *tafsīr*. This example is the story of Tha'labah ibn Ḥāṭib, which includes the statement, "Doing little and carrying out its merit is better than doing more than you are able to do." The people of *tafsīr* mention this story in the explanation of Allāh's ﷻ statement:

﴿ وَمِنْهُم مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴾

And from them are those who made a covenant with Allāh (saying), "If He bestows on us from His bounty, we will indeed give charity and we will indeed be among those who are righteous."

[Sūrah at-Tawbah 9:75]

Perhaps there is not a single book of *tafsīr* except that this story is mentioned in it, yet only a few mention that it is not authentic. However, as for the major scholars of *ḥadīth* who are critical in the way they analyze narrations, consider what they say about this story: al-Imām Abū Muḥammad ibn Ḥazm رحمه الله mentioned the narration from the chain of Miskīn ibn Bukayr: Ma'ān ibn Rifā'ah as-Sulamī

---

[17] *Al-Itqān* by as-Suyūṭī, vol. 2, p. 190

narrated to us on 'Alī ibn Yazīd, on al-Qāsim ibn 'Abdir-Raḥmān, on Abū Umāmah, that he said, "Tha'labah ibn Ḥāṭib brought charity to 'Umar, of which he refused to accept, and 'Umar said, 'The Prophet ﷺ did not accept it nor did Abū Bakr, and I will not accept it.' "

Abū Muḥammad ibn Ḥazm said, "This *ḥadīth* is false without any doubt, because Allāh ﷻ gave an order to collect the *zakāh* (obligatory charity) from the wealth of the Muslims, and the Prophet ﷺ commanded at the time of his death that there should not remain in the Arabian Peninsula two religions. So Tha'labah is either a Muslim, making it incumbent on Abū Bakr and 'Umar to collect his *zakāh,* and there is no way out of that, or he was a disbeliever, in which case he must not be allowed to reside in the Arabian Peninsula. So this narration is false, without a doubt. Furthermore, Ma'ān ibn Rifā'ah, al-Qāsim ibn 'Abdir-Raḥmān, and 'Alī ibn Yazīd (who is Abū 'Abdil-Mālik al-Alhānī) are in the chain of narrators, and all of them are weak; and Miskīn ibn Bukayr is not a strong narrator."[18]

As-Suyūṭī said in his book *Lubāb an-Nuqūl,* "Its chain is weak." Al-Ḥāfiḍh said in his book *Takhrīj al-Kashshāf,* "In its chain is 'Alī ibn Yazīd al-Alhānī, and he is *wāhin* (very weak)." He also said in his book *Fatḥ al-Bārī,* after mentioning a part of the story, "...but it is *ḍa'īf* (unauthentic), and it cannot be used as a proof."[19] Al-Haythamī said in his book *Majma' az-Zawā'id,* "It has been transmitted by aṭ-Ṭabarānī and in its chain is 'Alī ibn Yazīd al-Alhānī and he is *matrūk* (meaning his narrations are abandoned)."[20] Adh-Dhahabī said about it in his book *Tajrīd Asmā' aṣ-Ṣaḥābah,* "It is a rejected *ḥadīth.*"

Al-Munāwī said in his book *Fayd al-Qadīr,* "Al-Bayhaqī said, 'In the chain of this *ḥadīth* is a defect, and it is popular with the people of *tafsīr.*' Furthermore, [Ibn Ḥajar] alluded to the inauthenticity of this *ḥadīth* in his book *al-Isābah,* where he mentioned this *ḥadīth* in the biography of Tha'labah and then said, "...and regarding him being

---

[18] *Al-Muḥallā* by Ibn Ḥazm, vol. 11, p. 208

[19] *Fatḥ al-Bārī* by al-Ḥāfiḍh, vol. 3, p. 8

[20] *Majma' az-Zawā'id* by al-Haythamī, vol. 7, p. 32

the person of this story, if it were authentic, which I doubt is the case, the issue of him being *al-Badrī* (from the people who fought at Badr) is something which needs to be examined.'"[21] Al-Ḥāfidh al-'Irāqī said in his book *Takhrīj al-Iḥyā*, "Its chain is weak."[22]

I only used this story as an example because of its popularity in the books of *tafsīr* and because many of our brothers who busy themselves with giving lectures and spreading guidance, may Allāh guide me and them, see it to be a good story, so they relate it to the common people without paying attention to the fact that, along with its chain being unauthentic, the meaning is not authentic, because it contradicts a principle of the religion, a principle which holds that whenever a person repents, even if his sins were to reach the clouds of the sky, Allāh accepts his repentance.

4) An additional impetus which urged me to choose this topic was my desire to become acquainted with the secrets of this great legislation and the lessons found in the reasons for revelation.

Specifically, how it improves the difficulties that weigh heavily on the people until the relief from Allāh ensues, such as the story of the three whose case was deferred, and the story of the slander which was responsible for the grief that the Prophet of guidance ﷺ suffered from and the grief that the Mother of the Believers suffered, as she cried so much that her parents thought her crying would cause her liver to tear. Ultimately, the relief came after that hardship.

And also like the story of Hilāl ibn Umayyah, when he accused his wife of committing adultery and the Messenger of Allāh ﷺ said to him, "Provide proof or the legal punishment will be inflicted on your back." So [Hilāl] said, "By the one who has sent you with the truth, I am telling the truth, and indeed Allāh will send down a vindication to free my back from the legal punishment." The Messenger

---

[21] *Fayd al-Qadīr* by al-Munāwī, vol. 4, p. 527

[22] *Takhrīj al-Iḥyā* by al-Ḥāfidh al-'Irāqī, vol. 3, p. 338

of Allāh ﷺ nearly ordered for him to be flogged, but Allāh sent down the verse of *al-li'ān*[23] and substantiated [Hilāl's] oath, and provided the remedy after the illness had become critical. So, may failure and loss be the plight of one who thinks he can do without this wise legislation.

5) Another point that influenced me to choose this topic was the hope that benefit will be gained from examining the different phases undergone by the legislation.

We are in urgent need of regarding ourselves as revivers and starting the *da'wah* (call to Islām) anew. In light of that, the reasons for the revelation offer an abundance of good in clarifying the phases of *da'wah,* along with divine instructions from Allāh. Such as the verse about fighting: it was not revealed until after Allāh knew they (the Muslims) had the capability to fight, as well as other examples which highlight the difference between *al-Makkī* (that which descended before the *hijrah*) and *al-Madanī* (that which descended after the *hijrah*), as is well-known.

[23] Sūrah an-Nūr 24:6-9

APOLOGY

I went out of my way to try to quote from the Imāms of *ḥadīth* and their books, but sometimes I did not have enough time, so I had to suffice with quoting from some of the authors who quoted from them; however, that was rare. Furthermore, on occasion it was difficult for me to find the chain of a *ḥadīth* if it was in the books that have been lost or are rarely in circulation; so if an Imām whose rulings on *aḥādīth* we feel comfortable with declared the *ḥadīth* to be authentic, I would write it without its chain, and if I did not find an Imām who declared it to be authentic, I would abstain from mentioning it until Allāh makes a way for us to come across the chain. And I ask Allāh to make my work sincerely for His beautiful Face, and I ask Him to benefit Islām and the Muslims by this literary work, *āmīn.*

PRINCIPLES CONCERNING THIS TOPIC

There are principles associated with the topic of reasons for the descending of the revelation. We will mention some of these principles which have been outlined by our Shaykh, Maḥmūd ibn 'Abdil-Waḥḥāb Fā'id, may Allāh protect him, while limiting ourselves to the most prominent and deserving ones for the sake of brevity.

1) The definition of "a reason for the descending of revelation."

A reason for the descending of revelation is confined to two matters.

The first: an incident occurs, then a portion of the Noble Qur'ān is revealed because of it. For example, the reason for the descending of the following revelation:

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾

Perish the two hands of Abī Lahab...

[Sūrah al-Masad 111:1]

Which will be discussed later, if Allāh wills.

The second: the Messenger of Allāh ﷺ is asked about something, then a portion of the Qur'ān is revealed, clarifying the ruling of the issue in question. An example of this is the reason why the verse of *al-li'ān* was revealed, as will be mentioned later, if Allāh wills.

2) The method of pinpointing the reason for revelation.

Regarding the method of pinpointing the reason for revelation, the scholars rely on what has been authentically narrated on the

Messenger of Allāh ﷺ or on a Ṣaḥābī (Companion of the Messenger of Allāh ﷺ), because the narration of a Ṣaḥābī about a topic such as this has the ruling of a narration on the Messenger of Allāh ﷺ. Ibn aṣ-Ṣalāḥ رحمه الله said in his book *'Ulūm al-Ḥadīth, p. 46*, "Thirdly, as for what has been said regarding the *tafsīr* by a Ṣaḥābī having the same ruling as a *ḥadīth* on the Prophet ﷺ, that is only the case if the *tafsīr* is connected to the reason why the verse was revealed, such that the Ṣaḥābī narrates that or something similar. Such as the statement of Jābir رضي الله عنه, 'The Jews used to say, "Whoever has sexual intercourse with his wife from behind, their baby will be born cross-eyed." Then Allāh ﷻ sent down the following:

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ﴾

"Your wives are a tilth for you..."'

[Sūrah al-Baqarah 2:223]

"As for the rest of the *tafāsīr* of the Companions that do not include an ascription to the Messenger of Allāh ﷺ, then they are regarded as statements of the Companions, and Allāh knows best."

As for when a Tābi'ī states, "This verse was revealed because of such and such," this is referred to as *mursal*. If it has numerous chains which make it stronger, it will be accepted; and if not, it will be rejected, according to the stronger opinion of the people of *ḥadīth*.

3) The regard is given to the generality of the verse's wording and not to the specificity of its reason for revelation.

The proof of this is the story of the Anṣārī[24] who was the reason for the following verse's revelation after he kissed a woman:

---

[24] "Anṣārī" meaning, he is one of the Anṣār (the Helpers). Ibn Ḥajar said in his book *Fatḥ al-Bārī*, in the explanation of *ḥadīth* 17, "What is meant (by the Anṣār) is the tribes al-Aws and al-Khazraj. They used to be known before as the tribe Banī Qaylah...(Qaylah) is the maternal ancestor joining the two tribes. The Messenger of Allāh ﷺ then called them the Anṣār, so that became their name. It is also used for their children, their allies, and their freed slaves. They were distinguished with this great virtue for what they achieved compared to the other tribes, from giving the Prophet ﷺ and those with him refuge, taking care of them, and supporting them with their lives and wealth. And how they gave them preference over themselves in many issues..."

﴿ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴾

Verily the good deeds remove the evil deeds...

[Sūrah Hūd 11:114]

He said to the Prophet ﷺ, "Is that for me alone, O Messenger of Allāh?" In other words, "Is the ruling from that verse specifically for me because I was the reason for its revelation?" So the Prophet replied in a way that clarified that the regard is for the generality of the wording by saying, "[No], rather [it is] for my entire nation."

As for the overall gist of the reason, the majority of the people of *uṣūl* (*fiqh* principles) take the position that, without doubt, it is generally worded and it is therefore impermissible to take it out of the general context. This is the correct position. While, [on the other hand], it has been mentioned that Mālik takes the position that it is only assumed that this falls under the general wording, along with other statements assumed to be understood based on their generality. Refer to the book *Mudhakkirah Uṣūl al-Fiqh* by Muḥammad al-Amīn ash-Shinqīṭī, pp. 209-210.

There can be more than one reason why a single verse was revealed, such as the verse of *al-li'ān,* and other verses as you will find, if Allāh wills, mentioned in their places throughout this work. Moreover, there can be more than one verse revealed for a single reason, as indicated in the *ḥadīth* of al-Musayyib ﷺ about the death of Abū Ṭālib wherein the Prophet stated ﷺ, "I will seek forgiveness for you so long as I am not prohibited from doing so." Then Allāh sent down:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ﴾

It is not proper for the Prophet and those who believe to ask Allāh's forgiveness for the polytheists...

[Sūrah at-Tawbah 9:113]

Concerning Abū Ṭālib, the following was revealed:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ﴾

Verily you guide not whom you love, but Allāh guides whom He wills...

[Sūrah al-Qaṣaṣ 28:56]

In this respect there are many examples, as you will see, if Allāh wills.

4) The wording of the text surrounding a reason for revelation can either explicitly delineate that it is a reason, or it can indicate that it is probably the reason for revelation.

It is an explicit text if the narrator says, "The reason why this verse was revealed is such and such," or if the narrator attaches the letter *fā,* which has the meaning of succession, onto the phrase نزل (*nazala*, it descended) after mentioning an incident or question [that prompted the descending of revelation]. For example, if he says, "Such-and-such happened," or, "The Messenger of Allāh ﷺ was asked about such-and-such and then verse such-and-such descended." These two forms are explicit in their indication that the text is a reason behind the revelatio,n and examples of this will be seen throughout this work, if Allāh wills.

To the contrary, a text can indicate a probability of being a reason for revelation while also implying that what is intended are the general rulings that pertain to the verse, not necessarily that it is a reason for the revelation's descent. For example, if the narrator says, "This verse was revealed في (*fee,* concerning) such-and-such." At times this is said intending that the text is a reason for the revelation, and at times it is said intending that the ruling of an issue is included in the general meaning of the verse.

Likewise, if the narrator says, "I think this verse was revealed because of such-and-such," or, "I do not think this verse was revealed for any other reason besides such-and-such," then the narrator, when using this wording, is uncertain that it is a reason. Therefore, these two forms of wording indicate the possibility of being reasons for

revelation or something else. Examples of this will come, if Allāh wills. Refer to the book *Mabāḥith Fī 'Ulūm al-Qur'ān* by Mannā' al-Qaṭṭān.

NOTE

I tried my best to gather the different chains of the *aḥādīth* because of the benefits associated with this endeavor, such as knowing whether or not the chain is fully connected, and knowing if the narration is authentic or weak due to a hidden defect, because at times a *ḥadīth*'s chain may appear to be authentic in one book, while another book reveals a hidden defect. Ibn aṣ-Ṣalāḥ said in his book '*Ulūm al-Ḥadīth*, p. 82, "It has been narrated that 'Alī ibn al-Madīnī said, 'If the chains of the *ḥadīth* are not juxtaposed, its defect will not become apparent.' "[25]

For example, al-Ḥākim رحمه الله said in his book *al-Mustadrak,* "Abul-'Abbās Muḥammad ibn Ya'qūb narrated to us that Aḥmad ibn 'Abdil-Jabbār narrated to us that Yūnus ibn Bukayr narrated to us on Ibn Isḥāq that Yaḥyā ibn 'Abbād ibn 'Abdillāh ibn az-Zubayr narrated to us on his father, on 'Āishah رضي الله عنها that she said, 'When the people of Makkah came to pay ransom for their prisoners of war, Zaynab, the daughter of the Messenger of Allāh ﷺ, sent the ransom money to free Abul-'Āṣ (her husband). In that ransom money was a necklace that Khadījah gave her to wear for her wedding night with Abul-'Āṣ.

" 'When the Messenger of Allāh ﷺ saw the necklace, he became overwhelmed with sympathy and said (to his Companions), "If you see releasing her prisoner of war and returning to her what she sent to be a good idea, then do so." They replied, "Yes, O Messenger of Allāh," and then proceeded accordingly, and they returned to her what she sent as ransom money.

[25] Al-Khaṭīb has transmitted this narration on Ibn al-Madīnī in his book *al-Jāmi' li Akhlāq ar-Rāwī wa Ādāb as-Sāmi'*, vol. 2, p. 212. In the chain there is a narrator who was not named, so the chain is not authentic.

" 'Al-'Abbās said, "O Messenger of Allāh, I was and still am a Muslim."[26] The Messenger of Allāh ﷺ replied, "Allāh knows best about your Islām. If what you say is true, then Allāh will reward you. Pay ransom for yourself and the sons of your two brothers, Nawfal ibn al-Ḥārith ibn 'Abdil-Muṭṭalib and 'Aqīl ibn Abī Ṭālib ibn 'Abdil-Muṭṭalib, and for your ally 'Utbah ibn 'Amr ibn Jaḥdam, the brother of the tribe Banī al-Ḥārith ibn Fihr." He said, "I do not have that, O Messenger of Allāh."

" 'He ﷺ said, "Where is the money that you and Umm al-Faḍl buried together when you said to her, 'If I die, this money is for the children of al-Faḍl, and 'Abdullāh and Qutham'?" He said, "I swear by Allāh, O Messenger of Allāh, I bear witness that you are Allāh's Messenger. This matter, none but Umm al-Faḍl and I knew about it. Take from me as ransom twenty *ūqiyah*[27] from the money I had with me." The Messenger of Allāh ﷺ said, "I agree to that." So al-'Abbās ransomed himself, the sons of his two brothers, and his ally. And Allāh ﷻ sent down:

﴿ يَا أَيُّهَا النَّبِيُّ قُل لِّمَن فِي أَيْدِيكُم مِّنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

O Prophet, say to the captives that are in your hands, "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."

[Sūrah al-Anfāl 8:70]

" '[Al-'Abbās said,] "Allāh then gave me twenty slaves in Islām in place of the twenty *ūqiyah,* all of them bringing in money for me, along with what I hope for from Allāh's ﷻ forgiveness." ' "

[26] This story took place after the battle of Badr. Al-'Abbās fought on the side of the polytheists and was captured. This part of the story where he supposedly said, "I was and still am a Muslim," is not authentic, as the Shaykh will mention.

[27] One *ūqiyah* is equivalent to forty *dirhams*. A *dirham* is a type of silver coin.

Al-Ḥākim said in *al-Mustadrak*, vol. 3, p. 324, "This *ḥadīth* is authentic according to the standards of Muslim, although they (al-Bukhārī and Muslim) did not transmit it." In regards to this view, adh-Dhahabī remained silent (meaning he did not oppose that ruling). Al-Haythamī said in his book *Majma' az-Zawā'id,* vol. 7, p. 28, "Aṭ-Ṭabarānī has transmitted the narration in *al-Kabīr* and in *al-Awsaṭ*, and the men who comprise the chain in *al-Awsaṭ* are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim) with the exception of Ibn Isḥāq; however, he clarified that he heard the *ḥadīth* from his shaykh."

Then, when I came across what was mentioned in the book *as-Sunan al-Kubrā* by al-Bayhaqī, vol. 6, p. 32, it became apparent that the story of al-'Abbās had been inserted into the *ḥadīth* along with this chain, although it is not actually a part of the *ḥadīth*. Al-Bayhaqī رحمه الله said, "That is how our Shaykh Abū 'Abdillāh narrated it to us in his book *al-Mustadrak*." Then al-Ḥāfidh al-Bayhaqī mentioned the *ḥadīth* correctly and explained that the story of al-'Abbās has a different chain which is *mursal*.[28]

Al-Ḥāfidh Ibn Ḥajar said in his book *Fatḥ al-Bārī*, vol. 9, p. 382, after mentioning this story, "In the chain of 'Aṭā' is Muḥammad ibn Isḥāq. This story is not connected in his chain; rather, it is *mu'dal*,[29] while the arrangement of Isḥāq, meaning Ibn Rāhawayh, and after him aṭ-Ṭabarānī and Ibn Mardawayh, demands that it is connected, and the knowledge [regarding what is correct] is with Allāh."

He also said in his book *al-Maṭālib al-'Āliyah,* vol. 3, p. 337, "I think that [the story of al-'Abbās] has been inserted into the *ḥadīth* and is actually Ibn Isḥāq's statement. Consequently, the story of 'Abbās on this position is *mu'dal.* As for what is outwardly apparent, at first

---

[28] *Mursal* is a type of *ḥadīth* which has a broken chain because a Tābi'ī ascribes the *ḥadīth* directly to the Prophet without mentioning who he heard the *ḥadīth* from. This type of *ḥadīth* is weak because we do not know who the break in the chain is. It is possible that he is another Tābi'ī, and if so, we must know his status and who he heard from. Some of the early scholars also use the word *mursal* for any *ḥadīth* that has a break in the chain, wherever that break may be. The later scholars use the word *munqaṭi'* for such a *ḥadīth*.

[29] *Mu'dal* is a type of *ḥadīth* where two or more people have been dropped from the chain in succession.

glance the chain seems to be connected, and Isḥāq acted upon that [outward appearance]." The examples of this are many.

SŪRAH AL-BAQARAH

Verse 79

His, the Exalted One's, statement:

﴿ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ﴾

Then woe to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a small price. Woe to them for what their hands have written and woe to them for what they earn thereby.

[Sūrah al-Baqarah 2:79]

قال الإمام البخاري في كتابه خلق أفعال العباد (ص:٥٤): حدثنا يحيى ثنا وكيع عن سفيان عن عبد الرحمن بن علقمة عن ابن عباس: (فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ) قال: نزلت في أهل الكتاب. اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا.

Ibn 'Abbās ﷺ said about the verse:

﴿ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ﴾

Then woe to those who write the book with their own hands...

"This verse descended because of the People of the Book (the Jews and Christians)."

This *ḥadīth* has been transmitted by al-Bukhārī in his book *Khalq Af'āl al-'Ibād*, p. 54. Shaykh Muqbil رحمه الله said, "The *ḥadīth* in question,

the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), except for 'Abdur-Raḥmān ibn 'Alqamah; however, he has been declared trustworthy by an-Nasā'ī, Ibn Ḥibbān, and al-'Ijlī; and Ibn Shāhīn has mentioned that Ibn Mahdī said, 'He was one of the sound trustworthy narrators.' Refer to the book *Tahdhīb at-Tahdhīb*."

Verse 89

His, the Exalted One's, statement:

﴿ وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ﴾

And when there came to them a book from Allāh confirming what they knew prior to its coming, while before they had invoked Allāh in order to gain victory over those who disbelieved...

[Sūrah al-Baqarah 2:89]

قال ابن إسحاق: وحدثني عاصم بن عمر بن قتادة عن رجال من قومه قالوا: إن مما دعانا إلى الإسلام مع رحمة الله تعالى وهداه لنا لما كنا نسمع من رجال يهود وكنا أهل الشرك أصحاب أوثان وكانوا أهل كتاب عندهم علم ليس لنا وكانت لا تزال بيننا وبينهم شرور فإذا نلنا منهم بعض ما يكرهون قالوا لنا: إنه قد تقارب زمان نبي يبعث الآن نقتلكم معه قتل عاد وإرم فكنا كثيرا ما نسمع ذلك منهم فلما بعث الله رسوله أجبناه حين دعانا إلى الله تعالى وعرفنا ما كانوا يتوعدوننا به فبادرناهم إليه فآمنا به وكفروا به ففينا وفيهم نزلت هذه الآيات من البقرة: (وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ) اه من سيرة ابن هشام (ج: 1 / ص: ٢١٣)

'Āṣim ibn 'Umar ibn Qatādah narrated that the people of his tribe said, "Verily of the things that prompted us to come to Islām, along with the mercy of Allāh ﷻ and His guidance, is what we used

to hear from some Jewish men. At that time we were polytheists worshipping idols and they were People of the Book and thus, they had knowledge that we did not have. Bad relations were constant between us and them. So when we would do something to them that they did not like, they would say to us, 'Indeed, the time has now approached that a prophet will be sent; with him we will annihilate you the way 'Ād and Iram were annihilated.'

"We used to hear them say that a lot. Then when Allāh sent His Messenger ﷺ, we responded to his invitation when he called us to Allāh ﷻ. We were aware of what they used to threaten us with, so we rushed to [the Prophet] before them, and we believed in him while they disbelieved in him. So these following verses from Sūrah al-Baqarah descended because of the aforementioned:

﴿ وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ﴾

'And when there came to them a book from Allāh confirming what they knew prior to its coming, while before they had invoked Allāh in order to gain victory over those who disbelieved; then when there came to them what they recognized, they disbelieved in it. So let the curse of Allāh be upon the disbelievers.' "

[Sūrah al-Baqarah 2:89]

This *ḥadīth* has been transmitted by Ibn Hishām in his *Sīrah*, vol. 1, p. 213. Shaykh Muqbil رحمه الله said, "It is a *ḥasan ḥadīth*. Indeed, Ibn Isḥāq made it clear that he heard it from his Shaykh, so his *ḥadīth* is *ḥasan* as al-Ḥāfidh adh-Dhahabī mentioned in *al-Mīzān*."

Verse 97

His, the Exalted One's, statement:

﴿ قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴾

Say, "Whoever is an enemy to Jibrīl [then let him die in his fury], for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it, and as a guidance and glad tidings for the believers."

[Sūrah al-Baqarah 2:97]

قال الإمام أحمد (ج: 1 / ص: ٢٧٤): حدثنا أبو أحمد حدثنا عبد الله بن الوليد العجلي وكانت له هيئة رأيناه عند حسن عن بكير بن شهاب عن سعيد بن جبير عن ابن عباس قال: أقبلت يهود إلى رسول الله فقالوا: يا أبا القاسم إنا نسألك عن خمسة أشياء فإن أنبأتنا بهن عرفنا أنك نبي واتبعناك فأخذ عليهم ما أخذ إسرائيل على بنيه إذ قالوا: الله على ما نقول وكيل قال: هاتوا قالوا: أخبرنا عن علامة النبي قال: تنام عيناه ولا ينام.

قلبه قالوا: أخبرنا كيف تؤنث المرأة وكيف تذكر قال: يلتقي الماءان فإذا علا ماء الرجل ماء المرأة أذكرت وإذا علا ماء المرأة ماء الرجل أنثت قالوا: أخبرنا ما حرم إسرائيل على نفسه قال: كان يشتكي عرق النسا فلم يجد شيئا يلائمه إلا ألبان كذا وكذا قال عبد الله قال أبي: قال بعضهم: يعني الإبل، فحرم لحومها قالوا: صدقت.

قالوا: أخبرنا ما هذا الرعد قال: ملك من ملائكة الله عز وجل موكل بالسحاب بيده أو في يده مخراق من نار يزجر به السحاب يسوقه حيث أمر الله قالوا: فما هذا الصوت الذي يسمع قال: صوته قالوا: صدقت إنما بقيت واحدة وهي التي نبايعك إن أخبرتنا بها فإنه ليس من نبي إلا له ملك يأتيه بالخبر فأخبرنا من صاحبك قال: جبريل عليه السلام قالوا: جبريل ذاك الذي ينزل بالحرب والقتال والعذاب عدونا لو قلت ميكائيل الذي ينزل بالرحمة والنبات والقطر لكان فأنزل الله عز و جل: (مَن كَانَ عَدُوًّا لِّجِبْرِيلَ) إلى آخر الآية.

Ibn 'Abbās ﷺ said, "Some Jews came to the Messenger of Allāh ﷺ and said, 'O Abal-Qāsim, we will ask you about five things. If you tell us about them, we will know that you are a Prophet and we will follow you.' So he ﷺ enjoined upon them what Isrā'īl enjoined upon his children when they said, 'Allāh is a witness to what we say.' He said, 'Present the issues to me.' They said, 'Tell us about the sign of a prophet.' He replied, 'His eyes sleep but his heart does not sleep.'

"They said, 'What determines whether a baby is born female or male?' He said, 'The two fluids meet, so when the man's fluid overwhelms the woman's fluid, the baby will be born male, and when the fluid of the woman overwhelms the fluid of the male, it will be born female.'

"They said, 'Tell us what Isrā'īl made forbidden upon himself.' He said, 'He was suffering from sciatica[30] and could not find anything other than the milk of such-and-such an animal to treat it ('Abdullāh said, 'My father al-Imām Aḥmad said, "Some of the narrators mentioned that he means the camel." '), so he made its meat forbidden.' They said, 'You have spoken the truth.'

"They said, 'Tell us about this thunder.' He said, 'One of Allāh's ﷻ angels is entrusted with the clouds, and in his hand is a *mikhrāq*[31] made of fire used to drive the clouds, and so he drives them to wherever Allāh commands.' They said, 'So what is the sound about?' He said, '[It is] the sound from that instrument.'

"They replied, 'You have spoken the truth. Now only one more thing remains; if you tell us about it, then we will pledge allegiance to you. There is not a prophet except that he has an angel who brings the revelation to him, so tell us, who is your companion?' He answered, 'Jibrīl ﷺ.' They said, 'Jibrīl! That is the one who descends with war, fighting, and punishment; he is our enemy. If only you were to have

---

[30] Sciatica is an illness that causes a pain starting from the hip and descending to the back of the thigh, and at times it descends all the way to the ankle. Refer to Ibn al-Qayyim's book *aṭ-Ṭib an-Nabawi*, p. 71 (Arabic version), for more.

[31] Ibn al-Athīr explained the word "*mikhrāq*" in his book *an-Nihāyah*, saying, "It is originally a piece of clothing that is wound up. The children hit one another with it; but it now means an instrument that the angels use to drive the clouds..."

said Mikā'īl, the one who descends with mercy, vegetation, and rain, it would have happened.'

"Then Allāh ﷻ sent down:

﴿ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ ﴾

'Whoever is an enemy to Jibrīl...' "

[Sūrah al-Baqarah 2:97]

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 1, p. 274. Shaykh Muqbil رحمه الله said, "Bukayr ibn Shihāb is in the chain of the *ḥadīth*. Al-Ḥāfiḍh said about him in his book *at-Taqrīb*, 'He is *maqbūl* [an acceptable narrator],' meaning, if he is supported; but if not, then he is weak, as [al-Ḥāfiḍh] mentioned in the preface of his book. However, the *ḥadīth* has various chains on Ibn 'Abbās, as has been mentioned in *Tafsīr Ibn Jarīr*."

Of those chains is what Imām Aḥmad mentioned:

قال الإمام أحمد (ج: ١ / ص: ٢٧٨): ثنا هاشم بن القاسم ثنا عبد الحميد ثنا شهر قال ابن عباس : حضرت عصابة من اليهود نبي الله يوما فقالوا: يا أبا القاسم حدثنا عن خلال نسألك عنهن لا يعلمهن إلا نبي قال: سلوني عما شئتم ولكن اجعلوا لي ذمة الله وما أخذ يعقوب عليه السلام على بنيه لئن حدثتكم شيئا فعرفتموه لتتابعُنّي على الإسلام قالوا: فذلك لك قال: فسلوني عما شئتم.

قالوا: أخبرنا عن أربع خلال نسألك عنهن أخبرنا أي الطعام حرم إسرائيل على نفسه من قبل أن تنزل التوراة وأخبرنا كيف ماء المرأة وماء الرجل كيف يكون الذكر منه وأخبرنا كيف هذا النبي الأمي في النوم ومن وليه من الملائكة قال: فعليكم عهد الله وميثاقه لئن أنا أخبرتكم لتتابعنّي قال: فأعطوه ما شاء من عهد وميثاق. قال: فأنشدكم بالذي أنزل التوراة على موسى صلى الله عليه وسلم هل تعلمون أن إسرائيل يعقوب عليه السلام مرض مرضا شديدا وطال سقمه فنذر لله نذرا لئن شفاه الله تعالى من سقمه ليحرمنّ أحب الشراب إليه وأحب الطعام إليه وكان أحب الطعام إليه لحم الإبل وأحب الشراب إليه ألبانها قالوا: اللهم نعم

قال: اللهم اشهد عليهم فأنشدهم بالله الذي لا إله إلا هو الذي أنزل التوراة على موسى هل تعلمون أن ماء الرجل أبيض غليظ وأن ماء المرأة أصفر رقيق فأيهما علا كان له الولد والشبه بإذن الله إن علا ماء الرجل على ماء المرأة كان ذكرا بإذن الله وإن علا ماء المرأة على ماء الرجل كان أنثى بإذن الله قالوا: اللهم نعم.

قال: اللهم اشهد عليهم فأنشدهم بالذي أنزل التوراة على موسى هل تعلمون أن هذا النبي الأمي تنام عيناه ولا ينام قلبه قالوا: اللهم نعم قال: اللهم اشهد قالوا: أنت الآن فحدثنا من وليك من الملائكة فعندها نجامعك أو نفارقك قال: فإن ولي جبريل عليه السلام ولم يبعث الله نبيا قط إلا وهو وليه قالوا: فعندها نفارقك لو كان وليك سواه من الملائكة لتابعناك وصدقناك قال: فما يمنعكم من أن تصدقوه. قالوا: إنه عدونا قال: فعند ذلك قال الله عز وجل: (قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ) إلى قوله عز وجل: (نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ) فعند ذلك باؤوا بغضب على غضب، الآية.

Ibn 'Abbās ﷺ said, "One day a group of Jews went to the Prophet of Allāh and said, 'O Abal-Qāsim, tell us about these peculiarities which we will ask you about, which no one except a prophet knows of.' He said, 'Ask me whatever you wish, but grant me what Ya'qūb enjoined upon his children: a promise to Allāh that if I inform you and you know it to be correct, then you will follow me in Islām.' They said, 'We grant you that.' He said, 'Ask me whatever you wish.'

"They said, 'Tell us about these four peculiarities: tell us what food Isrā'īl made forbidden upon himself before the Tawrāh was revealed. And tell us about the fluid of the woman and the fluid of the man; how does the male child come about from the two fluids? And tell us what the state of this illiterate prophet is in his sleep. And tell us what angel supports him.' [The Prophet] said, 'You must make a promise and a covenant with Allāh that if I tell you, you will follow me.' They gave him the promise and covenant he requested.

"He said, 'I implore you [to acknowledge the truth] by the one who

revealed the Tawrāh to Mūsā; do you not know that Isrā'īl (Ya'qūb) ﷺ became very sick? His illness lasted a long time, so he made a vow to Allāh that if Allāh were to heal him of his illness, he would forbid himself from his most beloved drink and food. The most beloved food to him was camel's meat and the most beloved drink to him was camel's milk.' They said, 'By Allāh, yes.'

"He said, 'O Allāh, bear witness against them. I implore you by Allāh, He besides whom there is no deity that has the right to be worshipped, the one who revealed the Tawrāh to Mūsā, do you not know that the fluid of the man is thick and white, and the fluid of the woman is thin and yellow, so whichever of the two overwhelms the other, the gender and the resemblance [of the child] will be a product of the overwhelming fluid, by Allāh's permission? If the fluid of the man overwhelms the fluid of the woman, they will have a male child by Allāh's permission, and if the fluid of the woman overwhelms the fluid of the man, they will have a female child by Allāh's permission.' They said, 'By Allāh, yes.'

"He said, 'O Allāh, bear witness against them. I implore you by the one who revealed the Tawrāh to Mūsā, do you not know that this illiterate prophet's eyes sleep but his heart does not sleep?' They said, 'By Allāh, yes.' He said, 'O Allāh, bear witness.'

"They said, 'Now tell us who supports you from the angels, and with this we will either join you or depart from you.' He said, 'My supporter is Jibrīl ﷺ. Allāh has never sent a prophet except that he [Jibrīl] has been his supporter.' They said, 'With this we depart from you; if your supporter was any other angel besides him, we would have followed you and believed in you.' He said, 'And what prevents you from trusting him?' They said, 'He is our enemy.' At that point Allāh ﷻ revealed:

﴿ قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ ﴾

'Say, "Whoever is an enemy to Jibrīl [then let him die in his fury], for indeed he has brought it down

to your heart by Allāh's permission"...'

[Sūrah al-Baqarah 2:97]

"up to His ﷻ statement:

﴿ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴾

'...Those who were given the scripture threw the Book of Allāh behind their backs as if they do not know.'

[Sūrah al-Baqarah 2:101]

"At that point, they warranted anger on top of anger."

Shaykh Muqbil رحمه الله mentioned, "Shahr ibn Ḥawshab is in the *ḥadīth's* chain, and there is a difference of opinion about his status. The stronger position holds that he is weak because of his bad memory; however, he can be used in a supporting role." The Shaykh also said, "And Ibn Jarīr mentioned that there is *ijmā'* (unanimous agreement among the scholars) that this verse was revealed in response to the Jews when they claimed that Jibrīl is their enemy and Mikā'īl is their supporter. So this *ijmā'* strengthens the weakness in these two chains."

Verse 109

His, the Exalted One's, statement:

﴿ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

But forgive and overlook until Allāh brings His command. Verily Allāh is able to do all things.

[Sūrah al-Baqarah 2:109]

قال أبو الشيخ في كتاب الأخلاق (٧٤): أخبرنا ابن أبي عاصم ثنا عمرو بن عثمان عن بشر ابن شعيب عن أبيه عن الزهري عن عروة عن أسامة بن زيد أنه أخبره أن رسول الله ركب على حمار فقال لسعد: ألم تسمع ما قال أبو الحباب – يريد عبد الله بن أبي – قال كذا و كذا فقال سعد بن عبادة: اعف عنه واصفح فعفا عنه رسول الله و كان رسول الله وأصحابه يعفون عن أهل الكتاب والمشركين فأنزل الله عز وجل: (فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ).

Usāmah ibn Zayd ﷺ narrated, "The Messenger of Allāh ﷺ mounted a donkey and said, 'O Sa'd, have you not heard what Abul-Ḥubāb (meaning 'Abdullāh ibn Ubayy) said? He said such-and-such.' Sa'd ibn 'Ubādah said, 'Pardon and forgive him.' So the Messenger of Allāh ﷺ pardoned him. The Messenger of Allāh ﷺ and his Companions used to pardon the People of the Book as well as the polytheists. Then Allāh ﷻ sent down:

﴿ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

'But forgive and overlook until Allāh brings His command. Verily Allāh is able to do all things.' "

Abush-Shaykh transmitted this *ḥadīth* in his book *Akhlāq an-Nabī*, *ḥadīth* 74. Shaykh Muqbil رحمه الله said, "[In regards to] the *ḥadīth*, the people of its chain are trustworthy narrators; Ibn Abī 'Āasim is a major *ḥāfiḍh* and his biography is mentioned in the book *Tadhkirah al-Huffāḍh*, vol. 2, p. 640. The rest of the narrators can be found in *Tahdhīb at-Tahdhīb*. Furthermore, the *ḥadīth* is in the *Ṣaḥīḥ* (*Ṣaḥīḥ al-Bukhārī* 4290 and 5854), emanating from the chain of Shu'ayb ibn Abī Ḥamzah with this same chain; however, the reason for the verse's revelation is not mentioned in the *Ṣaḥīḥ*, nor is it mentioned in the *tafsīr* of Ibn Abī Ḥātim, as stated in *Tafsīr Ibn Kathīr*, vol. 1, p. 135."

Verse 115

His, the Exalted One's, statement:

﴿ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ﴾

And to Allāh belongs the East and the West, so wherever you turn, there is the face of Allāh.

[Sūrah al-Baqarah 2:115]

قال الإمام مسلم في صحيحه (٧٠٠ / ٣٣): حدثنا عبيد الله بن عمر القواريري حدثنا يحيى بن سعيد عن عبد الملك بن أبي سليمان قال حدثنا سعيد بن جبير عن ابن عمر قال: كان رسول الله يصلي وهو مقبل من مكة إلى المدينة على راحلته حيث كان وجهه وفيه نزلت: (فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ).

Ibn 'Umar ﷺ narrated that while the Messenger of Allāh was heading from Makkah to Madīnah, he prayed on his riding animal facing whatever direction he faced; consequently, the following descended:

﴿ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ﴾

So wherever you turn, there is the face of Allāh.

[As for] this *ḥadīth*, Muslim transmitted it in his *Ṣaḥīḥ* (700/33).

Verse 125

His, the Exalted One's, statement:

﴿ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ﴾

And take the station of Ibrāhīm as a place of prayer...

[Sūrah al-Baqarah 2:125]

قال الإمام البخاري في صحيحه (٤٤٨٦): حدثنا عمرو بن عون حدثنا هشيم عن حميد عن أنس قال عمر: وافقت ربي في ثلاث فقلت: يا رسول الله لو اتخذنا من مقام إبراهيم مصلى فنزلت: ﴿ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ﴾ وآية الحجاب قلت: يا رسول الله لو أمرت نساءك أن يحتجبن فإنه يكلمهن البر والفاجر فنزلت آية الحجاب واجتمع نساء النبي في الغيرة عليه فقلت لهن: عسى ربه إن طلقكن أن يبدله أزواجا خيرا منكن فنزلت هذه الآية.

'Umar ﷺ said, "I [concurred and] was in agreement with my Lord in three instances. I once said, 'O Messenger of Allāh, if only you took the station of Ibrāhīm as a place of prayer.' Thereafter this verse descended:

﴿ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ﴾

'And take the station of Ibrāhīm as a place of prayer...'

[Sūrah al-Baqarah 2:125]

"Similarly, regarding the verse of the veil, I said, 'O Messenger of Allāh, if only you ordered your wives to wear the veil, because verily the righteous and the unrighteous speak to them.' Consequently, the verse of the veil descended. Lastly, the wives of the Prophet ﷺ took a unified stance against him out of their jealousy, so I said to them, 'Perhaps his Lord, if he were to divorce you, will give him better wives than you...' Thereupon this verse descended [Sūrah at-Taḥrīm 66:5]."

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4486).

Verse 142

His, the Exalted One's, statement:

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ﴾

The imbeciles amongst the people will say, "What has diverted them from their direction of prayer which they used to face?"

[Sūrah al-Baqarah 2:142]

قال ابن إسحاق كما في لباب النقول في أسباب النزول للحافظ السيوطي وفي تفسير الحافظ ابن كثير: حدثني إسماعيل بن أبي خالد عن أبي إسحاق عن البراء قال: كان رسول الله يصلي نحو بيت المقدس ويكثر النظر إلى السماء ينتظر أمر الله فأنزل الله: (قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ) فقال رجال من المسلمين: وددنا لو علمنا علم من مات قبل أن نصرف إلى القبلة فأنزل الله: (وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ) وقال السفهاء من الناس: ما ولاهم عن قبلتهم التي كانوا عليها فأنزل الله: (سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ) إلى آخر الآية.

Al-Barā' ﷺ narrated that the Messenger of Allāh ﷺ used to pray facing Bayt al-Maqdis (in Jerusalem). He would often look toward the heavens awaiting Allāh's command. Subsequently, Allāh sent down the following:

﴿ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ﴾

Verily We have seen the turning of your face towards the heavens. Surely We shall turn you to a prayer direction that shall please you, so turn your face in the direction of al-Masjid al-Ḥarām (in Makkah).

[Sūrah al-Baqarah 2:144]

Then a group of Muslim men said, "We would like to know about those who died before we changed our prayer direction to the *qiblah* (in Makkah)." Consequently, Allāh sent down,

﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾

And Allāh would never let your faith (prayer) be lost [i.e. your prayers offered towards Jerusalem].

[Sūrah al-Baqarah 2:143]

The fools among the people said, "What has diverted them from the direction of prayer which they used to face?" Then Allāh sent down:

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ ﴾

The imbeciles amongst the people will say...

[Sūrah al-Baqarah 2:142]

Ibn Isḥāq transmitted this *ḥadīth*, and it can be found in the book *Lubāb an-Nuqūl Fī Asbāb an-Nuzūl* by al-Ḥāfidh as-Suyūṭī and in the *Tafsīr* of al-Ḥāfidh Ibn Kathīr.

Verse 143

His, the Exalted One's, statement:

﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾

And Allāh would never let your faith (prayer) be lost [i.e. your prayers offered towards Jerusalem].

[Sūrah al-Baqarah 2:143]

قال الإمام البخاري (٤٤٨٦): حدثنا أبو نعيم سمع زهيرا عن أبي إسحاق عن البراء أن النبي صلى إلى بيت المقدس ستة عشر شهرا أو سبعة عشر شهرا وكان يعجبه أن تكون قبلته قبل البيت وأنه صلى أو صلاها صلاة العصر وصلى معه قوم فخرج رجل ممن كان صلى معه فمر على أهل المسجد وهم راكعون قال: أشهد بالله لقد صليت مع النبي قبل مكة فداروا كما هم قبل البيت وكان الذي مات على القبلة قبل أن تحول قبل البيت رجال قتلوا فلم ندر ما نقول فيهم فأنزل الله: (مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ).

Al-Barā' ﷺ narrated that the Prophet ﷺ prayed towards Bayt al-Ma-

qdis (in Jerusalem) for sixteen or seventeen months. He used to be delighted by the idea of his prayer direction changing to the Sacred House (in Makkah). [Once the revelation descended] he prayed the *'Aṣr* prayer (towards the Sacred House) and a group of people prayed with him.

Thereafter, one of the men who prayed with him left and passed by people praying in another *masjid* while they were in the bowing position. He said, "By Allāh, I bear witness that I prayed with the Prophet ﷺ towards Makkah." They then turned around in their places and faced the Sacred House.

There was a group of men who were killed before the prayer direction was changed to the Sacred House, and thus we did not know what to say about them. Then Allāh sent down:

﴿ مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴾

And Allāh would never let your faith (prayer) be lost [i.e. your prayers offered towards Jerusalem]. Truly Allāh is Kind, Most Merciful towards mankind.

[Sūrah al-Baqarah 2:143]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4486).

Verse 144

His, the Exalted One's, statement:

﴿ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ﴾

Verily We have seen the turning of your face towards the heavens...

[Sūrah al-Baqarah 2:144]

قال الإمام البخاري (٣٩٩): حدثنا عبد الله بن رجاء قال حدثنا إسرائيل عن أبي إسحاق عن البراء بن عازب قال: كان رسول الله صلى نحو بيت المقدس ستة عشر شهرا أو سبعة عشر شهرا وكان رسول الله يحب أن يوجه إلى الكعبة فأنزل الله عز وجل: (قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ) فتوجه نحو الكعبة وقال السفهاء من الناس وهم اليهود: ما ولاهم عن قبلتهم التي كانوا عليها (قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ) فصلى مع النبي رجل ثم خرج بعدما صلى فمر على قوم من الأنصار في صلاة العصر نحو بيت المقدس فقال هو يشهد أنه صلى مع رسول الله وأنه توجه نحو الكعبة فتحرف القوم حتى توجهوا نحو الكعبة.

Al-Barā" ﷺ narrated that the Messenger of Allāh ﷺ prayed towards Bayt al-Maqdis for sixteen or seventeen months. The Messenger of Allāh ﷺ loved [the idea] of his prayer direction being changed to the Ka'bah. Then Allāh ﷻ sent down:

﴿ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ﴾

Verily We have seen the turning of your face towards the heavens...

[Sūrah al-Baqarah 2:144]

He then faced the Ka'bah and the fools among the people—the Jews—said, "What has diverted them from the direction of prayer which they used to face?"

﴿ قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

Say, "To Allāh belongs the East and the West, He guides whom He wills to a straight way."

[Sūrah al-Baqarah 2:142]

A man prayed with the Prophet ﷺ, and then he left after the prayer and passed by a group of the Anṣār praying the *'Aṣr* prayer facing

Bayt al-Maqdis. So he testified that he prayed with the Messenger of Allāh ﷺ facing the Ka'bah. The people then turned around and faced the Ka'bah.

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (399), as well as Muslim in his *Ṣaḥīḥ* (525).

Verse 158

His, the Exalted One's, statement:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ﴾

Verily aṣ-Ṣafā and al-Marwah are from the signs of Allāh...

[Sūrah al-Baqarah 2:158]

قال الإمام البخاري (١٦٤٣): حدثنا أبو اليمان أخبرنا شعيب عن الزهري قال عروة: سألت عائشة فقلت لها: أرأيت قول الله تعالى:(إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا) فوالله ما على أحد جناح ألا يطوف بالصفا والمروة فقالت: بئس ما قلت يابن أختي إن هذه الآية لو كانت كما أولتها عليه كانت لا جناح عليه ألا يتطوف بهما ولكنها أنزلت في الأنصار كانوا قبل أن يسلموا يهلون لمناة الطاغية التي كانوا يعبدونها بالمشلل فكان من أهل يتحرج أن يطوف بالصفا والمروة فلما أسلموا سألوا رسول الله عن ذلك قالوا: يا رسول الله إنا كنا نتحرج أن نطوف بالصفا والمروة فأنزل الله تعالى: (إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ) الآية. قالت عائشة : وقد سن رسول الله الطواف بينهما فليس لأحد أن يترك الطواف بينهما.

ثم أخبرت أبا بكر بن عبد الرحمن فقال: إن هذا العلم ما كنت سمعته ولقد سمعت رجالا من أهل العلم يذكرون أن الناس إلا من ذكرت عائشة ممن كان يهل بمناة كانوا يطوفون كلهم بالصفا والمروة فلما ذكر الله تعالى الطواف بالبيت ولم يذكر الصفا والمروة في القرآن قالوا: يا رسول الله كنا نطوف بالصفا والمروة

وإن الله أنزل الطواف بالبيت فلم يذكر الصفا والمروة فهل علينا من حرج أن نطوف بالصفا والمروة فأنزل الله تعالى: (إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ) الآية. قال أبو بكر: فأسمع هذه الآية نزلت في الفريقين كليهما في الذين كانوا يتحرجون أن يطوفوا بالجاهلية بالصفا والمروة والذين يطوفون ثم تحرجوا أن يطوفوا بهما في الإسلام من أجل أن الله تعالى أمر بالطواف بالبيت ولم يذكر الصفا حتى ذكر ذلك بعد ما ذكر الطواف بالبيت.

'Urwah narrated that he asked 'Āishah (about the verse), saying, "Inform me about the statement of Allāh ﷻ:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ﴾

'Verily aṣ-Ṣafā and al-Marwah are from the signs of Allāh, so whoever performs Ḥajj or 'Umrah, there is no sin on one who performs *ṭawāf*[32] between them…'

[Sūrah al-Baqarah 2:158]

"She said, 'What a terrible thing you said, O son of my sister. Verily this verse, if it were to be as you explained, [would mean] that there would be no sin on one who does not perform *ṭawāf* between them; however, this verse was revealed because of the Anṣār. Before they embraced Islām, they used to make pilgrimage for their false god, Manāh, which they used to worship at al-Mushallal.[33] So the one who made pilgrimage would avoid making *ṭawāf* between aṣ-Ṣafā and al-Marwah out of fear of sin. Then when they embraced Islām, they asked the Messenger of Allāh ﷺ about that. They said, "O Messenger of Allāh, we used to avoid making *ṭawāf* between aṣ-Ṣafā and al-Marwah out of fear of sin."

[32] Aṣ-Ṣafā and al-Marwah are two small mountains located adjacent to the Ka'bah. The pilgrim makes *ṭawāf* between them, meaning he goes from one mountain to the other seven times.

[33] Al-Mushallal is a mountain pass located close to Qadīd, a village between Makkah and Madīnah.

" 'Then Allāh ﷻ sent down:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ﴾

"Verily aṣ-Ṣafā and al-Marwah are from the signs of Allāh..."

" 'And the Messenger of Allāh ﷺ has prescribed the *ṭawāf* between them through his Sunnah, so it is not [appropriate] for anyone to leave off the *ṭawāf* between them.' "

Then [az-Zuhrī, one of the narrators in the chain] informed Abū Bakr ibn 'Abdir-Raḥmān, so he said, "Indeed this is the knowledge that I did not hear about. Instead, I heard men from the people of knowledge mention that all of the people, except those whom 'Āishah mentioned who used to make pilgrimage to Manāh, used to make *ṭawāf* between aṣ-Ṣafā and al-Marwah. Then when Allāh ﷻ mentioned the *ṭawāf* of the Sacred House without mentioning aṣ-Ṣafā and al-Marwah in the Qur'ān, they said, 'O Messenger of Allāh, we used to make *ṭawāf* between aṣ-Ṣafā and al-Marwah, and indeed Allāh has revealed the *ṭawāf* of the Sacred House and He did not mention aṣ-Ṣafā and al-Marwah. So is there any sin on us if we perform *ṭawāf* between aṣ-Ṣafā and al-Marwah?'

"Allāh ﷻ then sent down:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ﴾

'Verily aṣ-Ṣafā and al-Marwah are from the signs of Allāh...' "

Abū Bakr (Ibn 'Abdir-Raḥmān) said, "So I have now heard that this verse was revealed because of two groups: those who used to avoid making *ṭawāf* in *Jāhiliyyah*[34] between aṣ-Ṣafā and al-Marwah out of fear of sin, and those who used to make *ṭawāf* then avoided it after [embracing] Islām out of fear of sin, because Allāh ﷻ prescribed the *ṭawāf* of the Sacred House without mentioning aṣ-Ṣafā. They

[34] *Jāhiliyyah* is the time of ignorance before the Messenger of Allāh ﷺ was sent.

avoided making *ṭawāf* until He (Allāh) mentioned it after mentioning the *ṭawāf* of the Sacred House."

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (1643), as well as by Muslim in his *Ṣaḥīḥ* (1277).

قال الإمام البخاري (٤٤٩٦): حدثنا محمد بن يوسف حدثنا سفيان عن عاصم بن سليمان قال: سألت أنس بن مالك عن الصفا والمروة فقال: كنا نرى أنهما من أمر الجاهلية فلما كان الإسلام أمسكنا عنهما فأنزل الله تعالى: ﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ الآية.

'Āṣim ibn Sulaymān said, "I asked Anas ibn Mālik ﷺ about aṣ-Ṣafā and al-Marwah, so he said, 'We used to consider them to be from the affairs of *Jāhiliyyah,* so when Islām came, we avoided them. Then Allāh ﷻ sent down:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ﴾

"Verily aṣ-Ṣafā and al-Marwah are from the signs of Allāh, so whoever performs Ḥajj or 'umrah there is no sin on one..."'"

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4496), as well as Muslim in his *Ṣaḥīḥ* (1278). Shaykh Muqbil رحمه الله said, "There is nothing which prevents the verse from being revealed because of both groups."

Verse 187

His, the Exalted One's, statement:

﴿ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ﴾

It has been made lawful for you to have sexual relations with your wives during the night of fasting...

Including His statement:

﴿ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ﴾

...And eat and drink until the white thread of dawn appears distinct to you from the black thread (of night).

[Sūrah al-Baqarah 2:187]

قال الإمام البخاري (١٩١٥): حدثنا عبيد الله بن موسى عن إسرائيل عن أبي إسحاق عن البراء قال: كان أصحاب محمد إذا كان الرجل صائما فحضر الإفطار فنام قبل أن يفطر لم يأكل ليلته ولا يومه حتى يمسي وإن قيس بن صِرْمة الأنصاري كان صائما فلما حضر الإفطار أتى امرأته فقال لها: أعندك طعام قالت: لا ولكن أنطلق فأطلب لك وكان يعمل فغلبته عيناه فقالت: خيبة لك فلما انتصف النهار غشي عليه فذكر ذلك للنبي فنزلت هذه الآية: (أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ) ففرحوا بها فرحا شديدا ونزلت: (وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ).

Al-Barā' ﷺ said, "[Regarding] the Companions of Muḥammad, when a man [from amongst them] was fasting and the time for breaking the fast came and he had slept before breaking the fast, he would not eat for the rest of the night and the next day until the time for breaking the fast came again. [One time], Qays ibn Ṣirmah al-Anṣārī was fasting. When the time for breaking the fast came, he went to his wife and said, 'Do you have any food?' She said, 'No, but I will go and look for you.' He used to work during the day, so [the heaviness of] his eyes overwhelmed him and he fell asleep. She then said to him, 'You lost out,' and by midday of the following day, he passed out. That [story] was mentioned to the Prophet ﷺ, and this verse descended:

﴿ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ﴾

'It has been made lawful for you to have sexual relations with your wives during the night of fasting…'

"Consequently, they became ecstatic by its revelation and in addition, the following descended:

﴿ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ﴾

'...And eat and drink until the white thread of dawn appears distinct to you from the black thread (of night).'"

[Concerning] this *ḥadīth*, al-Bukhārī transmitted it in his *Ṣaḥīḥ* (1915) and Shaykh Muqbil ﷫ commented, "Al-Bukhārī mentioned the *ḥadīth* once more in the book of *Tafsīr* (4508) with some alteration in the chain, wherein Abū Isḥāq clarified that he heard the *ḥadīth* from al-Barā'. The text of the *ḥadīth* reads:

لما نزل صوم رمضان كانوا لا يقربون النساء رمضان كله وكان رجال يخونون أنفسهم فأنزل الله تعالى: (عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ) الآية.

'When [the verse mandating] the fast of Ramaḍān descended, they would not approach their wives for the entire month of Ramaḍān. [However], there were some men who deceived themselves (by having sexual relations with their wives at night). In this regard, Allāh ﷻ sent down:

﴿ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ﴾

"Allāh knows that you used to deceive yourselves,

so He has forgiven you..." ' "

[Sūrah al-Baqarah:187]

Shaykh Muqbil رحمه الله said, "It appears that these two texts are different; however, there is nothing which prevents [accepting that] the verse descended regarding the plight of both groups of people."

His, the Exalted One's, statement:

﴿ مِنَ الْفَجْرِ ﴾

... of the dawn.

[Sūrah al-Baqarah 2:187]

قال الإمام البخاري (١٩١٧): حدثنا سعيد بن أبي مريم حدثنا ابن أبي حازم عن أبيه عن سهل بن سعد ح وحدثني سعيد بن أبي مريم حدثنا أبو غسان محمد بن مطرف قال حدثني أبو حازم عن سهل بن سعد قال: أنزلت: (وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ) ولم ينزل: (مِنَ الْفَجْرِ) فكان رجال إذا أرادوا الصوم ربط أحدهم في رجله الخيط الأبيض والخيط الأسود ولم يزل يأكل حتى يتبين له رؤيتهما فأنزل الله بعد: (مِنَ الْفَجْرِ) فعلموا أنه إنما يعني الليل والنهار.

Sahl ibn Sa'd رضي الله عنه said, "The following verse descended:

﴿ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ ﴾

'And eat and drink until the white thread appears to you distinct from the black thread...'

"While...

﴿ مِنَ الْفَجْرِ ﴾

'...of the dawn'

"had not yet descended. So some men, when they intended to fast, would tie a white thread and a black thread to their legs and would continue to eat until they could see the distinction between the two. At that point Allāh revealed:

﴿ مِنَ الْفَجْرِ ﴾

'...of the dawn'

"so they knew that He only meant the night and the day."

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (1917) and by Muslim in his *Ṣaḥīḥ* (1091).

Verse 189

His, the Exalted One's, statement:

﴿ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ﴾

So enter the houses by their doors.

[Sūrah al-Baqarah 2:189]

قال الإمام البخاري (١٨٠٣): حدثنا أبو الوليد حدثنا شعبة عن أبي إسحاق قال سمعت البراء يقول: نزلت هذه الآية فينا كانت الأنصار إذا حجوا فجاءوا ولم يدخلوا من قبل أبواب بيوتهم ولكن من ظهورها فجاء رجل من الأنصار فدخل من قبل بابه فكأنه عُيِّر بذلك فنزلت: (وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا).

Al-Barā' ﷺ said, "This verse was revealed because of us. The Anṣār, when they used to return from Ḥajj, would not enter their houses by their doors; instead, they would enter [their houses] by climbing over the wall. Then a man from the Anṣār returned from Ḥajj and entered his house by its door, and it was as if he was condemned for doing that. Then the verse descended:

﴿ وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ﴾

'It is not righteousness that you enter the houses from above; rather, righteousness is he who fears Allāh. So enter the houses by their doors.' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1803), as well as Muslim in his *Ṣaḥīḥ* (3026).

Verse 195

His, the Exalted One's, statement:

﴿ وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾

And spend in the cause of Allāh and do not throw yourselves into destruction.

[Sūrah al-Baqarah 2:195]

قال الإمام البخاري (٤٥١٦): حدثنا إسحاق حدثنا النضر حدثنا شعبة عن سليمان قال سمعت أبا وائل عن حذيفة : (وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ). قال: نزلت في النفقة.

Ḥudhayfah ﷺ stated, "[The verse]:

﴿ وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾

'And spend in the cause of Allāh and do not throw yourselves into destruction'

"descended because of spending."[35]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4516).

---

[35] Meaning, do not throw yourselves into destruction by not spending in the cause of Allāh.

قال الترمذي (٢٩٧٢): حدثنا عبد بن حميد نا الضحاك بن مخلد أبو عاصم النبيل عن حيوة بن شريح عن يزيد بن أبي حبيب عن أسلم أبي عمران التجيبي قال: كنا بمدينة الروم فأخرجوا إلينا صفا عظيما من الروم فخرج إليهم من المسلمين مثلهم أو أكثر وعلى أهل مصر عقبة بن عامر وعلى الجماعة فضالة بن عبيد فحمل رجل من المسلمين على صف الروم حتى دخل عليهم فصاح الناس وقالوا: سبحان الله يلقي بيديه إلى التهلكة فقام أبو أيوب الأنصاري فقال: يأيها الناس إنكم لتأولون هذه الآية هذا التأويل.

وإنما نزلت هذه الآية فينا معشر الأنصار لما أعز الله الإسلام وكثر ناصروه فقال بعضنا لبعض سرا دون رسول الله: إن أموالنا قد ضاعت وإن الله قد أعز الإسلام وكثر ناصروه فلو أقمنا في أموالنا فأصلحنا ما ضاع منها فأنزل الله تبارك وتعالى على نبيه يرد علينا ما قلنا: (وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ) فكانت التهلكة الإقامة على الأموال وإصلاحها وتركنا الغزو فما زال أبو أيوب شاخصا في سبيل الله حتى دفن بأرض الروم.

Aslam Abū 'Imrān at-Tujībī said, "We were in the city of the Romans (the Constantine Empire) when they dispatched a large group of soldiers in our direction, and as such the Muslims dispatched towards them the same amount or greater. [At that time], 'Uqbah ibn 'Āmir was the *amīr* (leader) in charge of Miṣr (Egypt) and Fuḍālah ibn 'Ubayd was the *amīr* in charge of the army. A man from the Muslims then attacked the Roman army. When he reached the battalion, the people shouted, '*SubḥānAllāh* (glorified be Allāh)! He throws himself into destruction!'

"Abū Ayyūb al-Anṣārī ﵁ then stood up and said, 'O people, verily you interpret this verse with this explanation while it was only revealed because of us, the Anṣār. When Allāh made Islām mighty and its supporters became many, we said to one another secretly, without the Messenger of Allāh ﷺ knowing, "Certainly we have lost our wealth, and indeed Allāh has made Islām mighty and its supporters have become many. Now if only we were to stick to our wealth so we can regain what has been lost." Then Allāh ﷻ sent

down to His Prophet ﷺ the following, refuting what we said:

﴿ وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾

"And spend in the cause of Allāh and do not throw yourselves into destruction."

" 'Therefore, what was meant by "destruction" was our preoccupation with wealth and regaining it, and how we abandoned fighting.' After that, Abū Ayyūb did not cease fighting for Allāh's cause until he was [martyred and] buried in the land of the Romans."

This *ḥadīth* has been transmitted by at-Tirmidhī in his *Jāmi'* (2972), where he classified it to be *ḥasan gharīb ṣaḥīḥ*.

قال الطبراني في الأوسط (٥٦٦٨): حدثنا محمد بن عبد الله الحضرمي قال حدثنا هدبة ابن خالد قال حدثنا حماد بن سلمة عن سماك بن حرب عن النعمان بن بشير في قوله: (وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ) قال: كان الرجل يذنب فيقول: لا يغفر الله لي فأنزل الله تعالى: (وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ).

An-Nu'mān ibn Bashīr ﷺ said, pertaining to His statement:

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾

And do not throw yourselves into destruction.

"A man would commit a sin and then say, 'Allāh will not forgive me.' Then Allāh ﷻ sent down:

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾

'...And do not throw yourselves into destruction, and do good, indeed Allāh loves the doers of good.' "

Aṭ-Ṭabarānī transmitted this *ḥadīth* in *al-Mu'jam al-Awsaṭ* (5668) as well as in his book *al-Mu'jam al-Kabīr.* Al-Haythamī mentioned in his book *Majma' az-Zawā'id,* vol. 6, p. 317, "And the people in the two chains are the people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)." Al-Ḥāfidh Ibn Ḥajar mentioned in *Fatḥ al-Bārī,* in the explanation of *ḥadīth* 4516, that this *ḥadīth* has also been narrated by al-Barā' and its chain is *ṣaḥīḥ.* He then said, "And the first *ḥadīth* is more apparent, since the verse began by mentioning spending; therefore, it is the basis for why the verse was revealed."

Shaykh Muqbil ﷺ said, "I say, there is no cause for nullifying the two narrations, meaning the narrations of an-Nu'mān and al-Barā', since they are authentic, because the verse encompasses the one who leaves off *jihād* and becomes stingy, as well as the one who sinned and thought that Allāh would not forgive him. There is nothing which prevents the verse from being revealed in regard to both cases, and Allāh knows best."

Verse 196

His, the Exalted One's, statement:

﴿ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ﴾

And whoever among you is ill or has an ailment in his scalp, he must pay a *fidyah* (redemption) by fasting, or giving charity, or offering sacrifice.

[Sūrah al-Baqarah 2:196]

قال الإمام البخاري (١٨١٥): حدثنا أبو نعيم حدثنا سيف قال حدثني مجاهد قال سمعت عبد الرحمن بن أبي ليلى أن كعب بن عجرة حدثه قال: وقف عليّ رسول الله بالحديبية ورأسي يتهافت قملا فقال: يؤذيك هوامك قلت: نعم قال: فاحلق رأسك أو احلق قال: فيّ نزلت هذه الآية: (فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ

أَذًى مِّن رَّأْسِهِ) إلى آخرها فقال النبي : صم ثلاثة أيام أو تصدق بفرق بين ستة أو انسك مما تيسر.

Ka'b ibn 'Ujrah ﷺ said, "The Messenger of Allāh ﷺ stood over me at al-Ḥudaybiyyah while my head suffered severely from lice. He asked, 'Are your vermin annoying you?' I replied, 'Yes.' He said, 'Shave your head.' "

He (Ka'b) said, "And because of me this verse descended:

﴿ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ ﴾

'And whoever among you is ill or has an ailment in his scalp...'

"So the Prophet ﷺ said, 'Fast three days, or give a *faraq*[36] in charity to six people, or slaughter a sacrificial animal that you are able to afford.' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1815), as well as Muslim in his *Ṣaḥīḥ* (1201/82).

Verse 197

His, the Exalted One's, statement:

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ﴾

And take provision (with you) for the journey, for indeed the best provision is piety.

[Sūrah al-Baqarah 2:197]

قال الإمام البخاري (١٥٢٣): حدثنا يحيى بن بشر حدثنا شبابة عن ورقاء عن عمرو بن دينار عن عكرمة عن ابن عباس قال: كان أهل اليمن يحجون ولا

[36] A *faraq* is a measurement well-known in Madīnah, explained in another narration of this *ḥadīth*: "Give three *ṣā'*." A *ṣā'* is a dry measurement roughly equivalent to four double-handfuls of a person with medium sized hands.

يتزودون ويقولون: نحن المتوكلون فإذا قدموا مكة سألوا الناس فأنزل الله تعالى: (وَتَزَوَّدُوا فَإِنَّ خَيرُ الزَّادِ التَّقْوَىٰ).

Ibn 'Abbās ﷺ said, "The people of Yemen used to make Ḥajj without taking provisions for the journey. They used to say, 'We are a people who trust in Allāh.' Then when they would arrive in Makkah, they would beg from the people. Then Allāh ﷻ sent down:

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ﴾

'And take provision (with you) for the journey, for indeed the best provision is piety.' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1523).

Verse 198

His, the Exalted One's, statement:

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ﴾

There is no sin on you for seeking the bounty of your Lord.

[Sūrah al-Baqarah 2:198]

قال الإمام البخاري (٢٠٩٨): حدثنا علي بن عبد الله حدثنا سفيان عن عمرو عن ابن عباس قال: كانت عكاظ ومجنة وذو المجاز أسواقا في الجاهلية فلما كان الإسلام تأثموا من التجارة فيها فأنزل الله تعالى: (ليس عليكم جناح ... في مواسم الحج) قرأ ابن عباس كذا.

Ibn 'Abbās ﷺ said, "'Ukāḍh, Majannah, and Dhul-Majāz were markets during the time of *Jāhiliyyah*. Then when Islām came, the people abandoned trading in these markets out of fear of sin. Then Allāh sent down:

﴿ ليس عليكم جناح ... في مواسم الحج ﴾

'There is no sin on you for seeking the bounty of your Lord in the seasons of Ḥajj.' "

(Ibn 'Abbās recited the verse like that).[37]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2098). The complete recitation of Ibn 'Abbās was taken from *ḥadīth* 2050.

قال الإمام أبو داود (١٧٣٣): حدثنا مسدد نا عبد الواحد بن زياد نا العلاء بن المسيب نا أبو أمامة التيمي قال: كنت رجلا أكري في هذا الوجه وكان ناس يقولون: إنه ليس لك حج فلقيت ابن عمر فقلت: يا أبا عبد الرحمن إني رجل أكري في هذا الوجه وإن ناسا يقولون: إنه ليس لك حج فقال ابن عمر : أليس تحرم وتلبي وتطوف بالبيت وتفيض من عرفات وترمي الجمار قال قلت: بلى قال: فإن لك حجا جاء رجل إلى النبي فسأله عن مثل ما سألتني عنه فسكت عنه رسول الله ولم يجبه حتى نزلت هذه الآية: (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ) فأرسل إليه رسول الله وقرأ عليه هذه الآية وقال: لك حج.

Abū Umāmah at-Taymī said, "I was a man who rented out riding animals for the Ḥajj journey and some people used to say, 'You do not have a Ḥajj.'[38] I then met Ibn 'Umar and said, 'O Abā 'Abdir-Raḥmān, verily I am a man who rents out riding animals for the Ḥajj and people say to me, "You do not have a Ḥajj."' Ibn 'Umar ﷺ said, 'Do you not enter the state of *iḥrām* (that of a pilgrim), make *talbiyah* (the chant of the pilgrim), make *ṭawāf* (circumambulation) of the Sacred House, and depart from 'Arafah and throw the stones?' I said, 'Certainly.' He said, 'Then you have a Ḥajj. A man came to the Prophet ﷺ and asked him something similar to what you asked me. He ﷺ then remained silent and did not answer him until this verse descended:

[37] Ibn Ḥajar said in *Fatḥ al-Bārī*, in the explanation of *ḥadīth* 2050, "The recitation of Ibn 'Abbās: (في مواسم الحج) '...in the seasons of Ḥajj' is from the singular recitations whose chain is authentic; so it is a proof, but it is not Qur'ān."

[38] Meaning, your Ḥajj will not be accepted because you do business during it.

﴿ يْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ﴾

"There is no sin on you for seeking the bounty of your Lord."

" 'The Messenger of Allāh ﷺ then sent for the man and recited to him this verse and said, "You have a Ḥajj." ' "

This *ḥadīth* has been transmitted by Abū Dāwūd in *as-Sunan* (1733), and Shaykh Muqbil رحمه الله said, "This is a *ṣaḥīḥ ḥadīth*."

Verse 199

His, the Exalted One's, statement:

﴿ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ ﴾

Then depart from the place where the people depart.

[Sūrah al-Baqarah 2:199]

قال الإمام البخاري (١٦٦٥): حدثنا فروة بن أبي المَغْراء حدثنا علي بن مسهر عن هشام ابن عروة قال عروة: كان الناس يطوفون في الجاهلية عراة إلا الحمس والحمس قريش وما ولدت وكانت الحمس يحتسبون على الناس يعطي الرجل الرجل الثياب يطوف فيها وتعطي المرأة المرأة الثياب تطوف فيها فمن لم يعطه الحمس طاف بالبيت عريانا وكان يفيض جماعة الناس من عرفات ويفيض الحمس من جمع قال: وأخبرني أبي عن عائشة أن هذه الآية نزلت في الحمس: (ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ) قال: كانوا يفيضون من جمع فدفعوا إلى عرفات.

Hishām ibn 'Urwah stated, " 'Urwah narrated that the people used to make *ṭawāf* in *Jāhiliyyah* naked except for the Ḥums, which is the tribe of Quraysh and its descendents. The Ḥums used to charge the people, so a man would give another man clothes to make *ṭawāf*

with, and a woman would give another woman clothes to make *ṭawāf* with, and whoever the Ḥums did not give [clothes to], then he would make *ṭawāf* naked. The majority of the people would depart from 'Arafāt while the Ḥums would depart from Jam' (al-Muzdalifah).

"My father narrated to me by way of 'Āishah that this verse descended because of the Ḥums:

﴿ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ ﴾

'Then depart from the place where the people depart'

"because they used to depart from Jam'. Thus, they were moved to 'Arafāt."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1665).

قال الإمام البخاري (٤٥٢٠): حدثنا علي بن عبد الله حدثنا محمد بن حازم حدثنا هشام عن أبيه عن عائشة كانت قريش ومن دان دينها يقفون بالمزدلفة وكانوا يسمون الحمس وكان سائر العرب يقفون بعرفات فلما جاء الإسلام أمر الله نبيه أن يأتي عرفات ثم يقف بها ثم يفيض منها فذلك قوله تعالى: (ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ).

'Āishah ﷺ said, "The Quraysh, along with whoever practiced their religion, used to stop at al-Muzdalifah (in Ḥajj). They used to be referred to as the Ḥums. To the contrary, the rest of the Arabs used to stop at 'Arafāt. Then when Islām came, Allāh ordered His Prophet ﷺ to go to 'Arafāt, stop there, and then depart from there. That is the meaning of His ﷻ statement:

﴿ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ ﴾

'Then depart from the place where the people depart.' "

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4520) and by Muslim in his *Ṣaḥīḥ* (1219).

Verse 207

His, the Exalted One's, statement:

﴿ وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ﴾

And of mankind is he who would sell himself seeking the pleasure of Allāh.

[Sūrah al-Baqarah 2:207]

قال الإمام أبو عبد الله الحاكم في مستدركه (ج ٣ ص ٣٩٨): حدثنا أبو عبد الله محمد بن عبد الله الزاهد حدثنا إسماعيل بن إسحاق القاضي ثنا سليمان بن حرب حدثنا حماد بن زيد عن أيوب عن عكرمة قال: لما خرج صهيب مهاجرا تبعه أهل مكة فنثل كنانته فأخرج منها أربعين سهما فقال: لا تصلون إليّ حتى أضع في كل رجل منكم سهما ثم أصير بعده إلى السيف فتعلمون أني رجل وقد خلفت بمكة قينتين فهما لكم قال: وحدثنا حماد بن سلمة عن ثابت عن أنس نحوه ونزلت على النبي: (وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ) الآية فلما رآه النبي قال: أبا يحيى ربح البيع قال: وتلا هذه الآية.

'Ikrimah said, "When Ṣuhayb left to make *hijrah* (migration to Madīnah), some of the people of Makkah pursued him. So he pulled out his quiver of arrows, removed forty arrows from it, and said, 'You all will not reach me until I put an arrow in every one of you, and then after that I will use my sword. [You can choose that] or, as you know, I am a man who has left behind two female slaves in Makkah, so take them (and let me go).'"

Ḥammād ibn Salamah narrated on Thābit, by way of Anas ﷺ, saying that he mentioned the story of Ṣuhayb in a similar fashion and the verse descended to the Prophet ﷺ:

﴿ وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ﴾

And of mankind is he who would sell himself seeking the pleasure of Allāh.

When the Prophet ﷺ saw [Ṣuhayb], he said, "O Abā Yaḥyā,[39] the sale was profitable." Then he recited the verse to him.

Al-Ḥākim transmitted this *ḥadīth* in *al-Mustadrak*, vol. 3, p. 398. Shaykh Muqbil رحمه الله said, "The *ḥadīth* has other chains; most of them are *mursal,* as can be found in the book *al-Isābah,* vol. 2, pp. 162-163, in the first section. These chains, when combined, strengthen the *ḥadīth* and prove it to be authentic."

Verse 219

His, the Exalted One's, statement:

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ﴾

They ask you concerning alcoholic drinks and gambling.

[Sūrah al-Baqarah 2:219]

قال الإمام أحمد (ج ١ ص ٥٣): حدثنا خلف بن الوليد حدثنا إسرائيل عن أبي إسحاق عن أبي ميسرة عن عمر بن الخطاب قال لما نزل تحريم الخمر قال: اللهم بين لنا في الخمر بيانا شافيا فنزلت هذه الآية التي في سورة البقرة: (يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ) قال فدُعي عمر فقرئت عليه فقال: اللهم بين لنا في الخمر بيانا شافيا فنزلت الآية التي في سورة النساء: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ) فكان منادي رسول الله إذا أقام الصلاة نادى أن لا يقربن الصلاة سكران فدعي عمر فقرئت عليه فقال: اللهم بين

[39] Abū Yaḥyā is the *kunyah* of Ṣuhayb.

لنا في الخمر بيانا شافيا فنزلت الآية التي في المائدة فدعي عمر فقرئت عليه فلما بلغ: (فَهَلْ أَنتُم مُّنتَهُونَ) قال فقال عمر : انتهينا انتهينا.

It has been narrated on 'Umar ﷺ that when the prohibition of alcoholic drinks had drawn near, he ('Umar) said, "O Allāh, articulate for us a clear declaration on alcoholic drinks." Then the verse in Sūrah al-Baqarah descended:

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ ﴾

They ask you concerning alcoholic drink and gambling. Say, "In them is great sin."

'Umar was called and the verse was read to him, so he said, "O Allāh, articulate for us a clear declaration on alcoholic drinks." Thereafter, the verse in Sūrah an-Nisā' descended:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ ﴾

O you who believe, do not approach the prayer while you are in a drunken state…

[Sūrah an-Nisā' 4:43]

Consequently, when the caller to prayer for the Messenger of Allāh ﷺ would make the *iqāmah* (the second call to prayer), he would say, "The drunken person does not approach the prayer." Again 'Umar was called and this verse was read to him, so he said, "O Allāh, articulate for us a clear declaration on alcoholic drinks." Then the verse in Sūrah al-Mā'idah descended, and 'Umar was called and the verse was read to him until the point where it reads:

﴿ فَهَلْ أَنتُم مُّنتَهُونَ ﴾

So will you not then cease!?

[Sūrah al-Mā'idah 5:91]

'Umar said, "We cease! We cease!"

This *ḥadīth* has been transmitted by Imām Aḥmad in his *Musnad,* vol. 1, p. 53. Shaykh Muqbil omitted this *ḥadīth* from the earlier editions of this book because in its chain Abū Maysarah 'Amr ibn Shurahbīl narrates on 'Umar ibn al-Khaṭṭāb, and Imām Abū Zur'ah has stated, " 'Amr ibn Shurahbīl did not hear from 'Umar." Then Shaykh Muqbil رحمه الله came across the statements of al-Bukhārī and Abū Ḥātim affirming that 'Amr ibn Shurahbīl did hear from 'Umar. In this regard Shaykh Muqbil رحمه الله said, "And the one who affirms is given precedence over the one who negates, all praise is due to Allāh alone."

Verse 222

His, the Exalted One's, statement:

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ﴾

And they ask you about menstruation. Say, "It is a harmful thing, so keep away from the women during their menses"...

[Sūrah al-Baqarah 2:222]

قال الإمام مسلم (٣٠٢): وحدثني زهير بن حرب حدثنا عبد الرحمن بن مهدي حدثنا حماد بن سلمة حدثنا ثابت عن أنس أن اليهود كانوا إذا حاضت المرأة فيهم لم يؤاكلوها ولم يجامعوهن في البيوت فسأل أصحاب النبي النبي فأنزل الله تعالى: (وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ) إلى آخر الآية فقال رسول الله: اصنعوا كل شيء إلا النكاح فبلغ ذلك اليهود فقالوا: ما يريد هذا الرجل أن يدع من أمرنا شيئا إلا خالفنا فيه فجاء أسيد بن حضير وعباد بن بشر فقالا: يا رسول الله إن اليهود تقول كذا وكذا فلا نجامعهن فتغير وجه رسول الله حتى ظننا أن قد وجد عليهما فخرجا فاستقبلهما هدية من لبن إلى النبي فأرسل في آثارهما فسقاهما فعرفا أن لم يجد عليهما.

Anas ﷺ narrated about the Jews that if one of their women was menstruating, they would not dine with her nor would they intermingle with her in the house. So the Companions of the Prophet ﷺ asked the Prophet ﷺ about that. Then Allāh ﷻ sent down:

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ﴾

And they ask you about menstruation. Say, "It is a harmful thing, so keep away from the women during their menses"...

The Messenger of Allāh ﷺ clarified, saying, "Do everything with them except sexual intercourse." This verdict reached the Jews, so they said, "This man does not want to spare a single part of our religion from his opposition." Similarly, Usayd ibn Ḥuḍayr and 'Abbād ibn Bishr came to the Prophet and said, "O Messenger of Allāh, verily the Jews say such-and-such, so should we stop intermingling with them (the women) [during their menstrual cycles]?"

At that point, the facial expression of the Messenger of Allāh ﷺ changed in a way that led us to think he was mad at them. They then began to leave, and as they were leaving, a gift of milk was being sent to the Prophet ﷺ. He ﷺ then sent someone after them to give them milk to drink, and by this gesture they knew he was not mad at them.

This *ḥadīth* has been transmitted by Muslim in his *Ṣaḥīḥ* (302).

Verse 223

His, the Exalted One's, statement:

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ﴾

Your wives are a tilth for you, so go to your tilth

however you wish.

[Sūrah al-Baqarah 2:223]

قال الإمام البخاري (٤٥٢٨): حدثنا أبو نعيم حدثنا سفيان عن ابن المنكدر سمعت جابر ابن عبد الله قال: كانت اليهود تقول إذا جامعها من ورائها جاء الولد أحول فنزلت: (نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ).

Jābir ibn 'Abdillāh ﷺ narrated that the Jews used to say, "If a man has sexual intercourse with (his wife) from behind, the baby will be born cross-eyed." Then the following descended:

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ﴾

'Your wives are a tilth for you, so go to your tilth however you wish.' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4528) and likewise Muslim transmitted it in his *Ṣaḥīḥ* (1435/117). In *Ṣaḥīḥ Muslim* (1435/119), there is a *ziyādah* (additional wording) which reads, "If he wills, while she is lying on her stomach, and if he wills, while she is not lying on her stomach; however, that is only in one opening (the vagina)." Shaykh Muqbil رحمه الله commented, "This additional wording is not authentic, because the narrator is an-Nu'mān ibn Rāshid and he is weak. Al-Ḥāfiḍh said in *Fatḥ al-Bārī*, 'This additional wording looks as if it is from the explanation of az-Zuhrī, because the other narrators on Ibn al-Munkadir have not mentioned it.' I add, its meaning is taken from other proofs, as is mentioned in *Fatḥ al-Bārī*."

Shaykh Muqbil رحمه الله then said, "As for what has been mentioned on Ibn 'Umar, that the verse was revealed because of having sex with women in their anuses, as is alluded to in *Ṣaḥīḥ al-Bukhārī* (4527) and in *Fatḥ al-Bārī* (the explanation of *ḥadīth* 4527), the scholars (at the head of them *Ḥabr al-Ummah*, Ibn 'Abbās) have refuted that claim as mentioned in *Fatḥ al-Bārī*. Abū Ja'far ibn Jarīr said in his *Tafsīr*, vol. 4, p. 416, after mentioning his refutation of that notion, 'And it has become clear from what we have explained that the correct meaning from what has been narrated on Jābir and Ibn 'Abbās is that this

verse was revealed because the Jews used to say to the Muslims, "If a man has sexual intercourse with his wife from behind in her vagina, the baby will be born cross-eyed."' Ibn Jarīr also said before this, 'And what type of planting ground (tilth) is the anus that it could be said, "Have sexual relations in it"?!'

"The great scholar ash-Shawkānī said, after mentioning some of those who say [anal sex with your wife] is permissible, 'There is no proof whatsoever in the statements of those people, and it is not permissible for anyone to act according to their statements, since they did not bring a single proof which shows it to be permissible. Furthermore, whichever of them claims that he discerned its permissibility from the verse, then he is mistaken in his understanding, whoever he may be. And whichever of them claims that the verse was revealed due to a man having sex with his wife in her anus, to the contrary, there is nothing that indicates that the verse makes that permissible. And whoever claims that is mistaken; the verse shows [this act] to be *ḥarām* (forbidden). And being the reason behind its revelation would not necessitate that the verse was revealed to make that act permissible. In fact, the verses that were revealed because of particular circumstances sometimes descended to make something permissible and sometimes to make something forbidden.'

"As for al-Ḥāfidḥ Ibn Kathīr's position on this issue ﷺ, after mentioning the statement of Ibn 'Umar pertaining to why the verse was revealed, he stated, 'This should be interpreted with what has preceded. In other words, he has sex with her, in her vagina, from behind, because of what an-Nasā'ī narrated on 'Alī ibn 'Uthmān an-Nufaylī, on Sa'īd ibn 'Īsā, on al-Faḍl ibn Fuḍālah, on 'Abdullāh ibn Sulaymān aṭ-Ṭawīl, on Ka'b ibn 'Alqamah, on Abū an-Naḍr, that he narrated to him that he said to Nāfi' *mawlā* Ibn 'Umar, "The word has spread that you say that Ibn 'Umar gives the ruling that it is permissible to have anal sex with the women." [Nāfi'] said, "They lied on me; however, I will tell you what happened. Ibn 'Umar reviewed the *muṣḥaf* (the Qur'ān written down in book form) one day while I was with him. When he reached:

﴿ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ﴾

'Your wives are a tilth for you, so go to your tilth however you wish'

" ' "[Ibn 'Umar] said, 'O Nāfi', do you know about this verse?' I said, 'No.' He said, 'We, the Quraysh, used to make our wives lay on their stomachs [during sexual intercourse]; once we entered Madīnah and married women from the Anṣār, we wanted to do the same to them, but that bothered them. In fact, they detested it and considered it to be a grave thing. The women from the Anṣār were accustomed to doing like the Jews do: they would only have sex lying on their sides. Then Allāh sent down this verse:

﴿ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ﴾

"Your wives are a tilth for you, so go to your tilth however you wish." ' " '

"And this chain is *ṣaḥīḥ*.

"Then he (Ibn Kathīr) quoted a number of *aḥādīth* proving that anal sex with the women is forbidden. In this regard he mentioned, 'And the statements of Ibn Mas'ūd, Abud-Dardā', Abū Hurayrah, Ibn 'Abbās, and 'Abdullāh ibn 'Amr have already been mentioned declaring anal sex to be forbidden, and that [ruling], without doubt, is what has been authentically reported by way of Ibn 'Umar. In other words, he also sees anal sex to be forbidden.

" 'Furthermore, Abū Muḥammad ibn 'Abdir-Raḥmān ad-Dārimī said in his *Musnad*, "Abdullāh ibn Ṣāliḥ narrated to us that al-Layth narrated on al-Ḥārith ibn Ya'qūb, on Sa'īd ibn Yasār Abī al-Ḥubāb that he said, 'I said to Ibn 'Umar, "What do you say about making *taḥmīḍ* with the women?" He said, "And what is *taḥmīḍ*?" ' He then mentioned [that he was referring to sex in] the anus, so [Ibn 'Umar] asked in astonishment, 'Does anyone from the Muslims do that?!' "

" 'Lastly, Ibn Wahb and Qutaybah narrated the same story from the

chain of al-Layth. This chain is *ṣaḥīḥ* and it is a clear and explicit text of him declaring that act to be forbidden. Therefore, everything that has been narrated on him that bears the possibility of carrying [the meaning of him declaring the act to be lawful] must be juxtaposed against this clear text.' "

Verse 225

His, the Exalted One's, statement:

﴿ لَّا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ ﴾

Allāh will not call you to account for what is unintentional in your oaths...

[Sūrah al-Baqarah 2:225]

قال الإمام البخاري (٦٦٦٣): حدثنا محمد بن المثنى حدثنا يحيى عن هشام قال أخبرني أبي عن عائشة : (لَّا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ) قال: قالت: أنزلت في قوله: لا والله وبلى والله.

'Āishah ﷺ said, "[The verse]:

﴿ لَّا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ ﴾

'Allāh will not call you to account for what is unintentional in your oaths...'

"was sent down in relation to one who, while making an oath, says, 'No, by Allāh,' and, 'Certainly, by Allāh.' "

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (6663).

Verse 232

His, the Exalted One's, statement:

﴿ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ﴾

And when you divorce women and they fulfill the term of their prescribed period, do not prevent them from marrying their former husbands if they mutually agree on a reasonable basis.

[Sūrah al-Baqarah 2:232]

قال الإمام البخاري (٤٥٢٩): حدثنا عبيد الله بن سعيد حدثنا أبو عامر العقدي حدثنا عباد ابن راشد حدثنا الحسن حدثني معقل بن يسار قال: كانت لي أخت تخطب إليّ. وقال إبراهيم عن يونس عن الحسن حدثني معقل بن يسار ، حدثنا أبو معمر حدثنا عبد الوارث حدثنا يونس عن الحسن أن أخت معقل بن يسار طلقها زوجها فتركها حتى انقضت عدتها فخطبها فأبى معقل فنزلت: (وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ).

Al-Ḥasan narrated that the sister of Ma'qil ibn Yasār was divorced by her husband and he did not reinstate the marriage before the *'iddah*[40] had expired. He then asked to re-marry her, but Ma'qil refused. Then the following descended:

﴿ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ ﴾

Do not prevent them from marrying their former husbands...

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4529).

Verse 238

His, the Exalted One's, statement:

[40] The *'iddah* is the prescribed waiting period for the separation to be finalized.

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ ﴾

Guard strictly the prayers, [especially] the middle[41] prayer…

[Sūrah al-Baqarah 2:238]

قال الإمام أحمد في مسنده (ج ٥ ص ١٨٣): حدثنا محمد بن جعفر حدثنا شعبة حدثني عمرو بن أبي حكيم قال سمعت الزبرقان يحدث عن عروة بن الزبير عن زيد بن ثابت قال: كان رسول الله يصلي الظهر بالهاجرة ولم يكن يصلي صلاة أشد على أصحاب النبي منها قال: فنزلت: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ) وقال: إن قبلها صلاتين وبعدها صلاتين.

Zayd ibn Thābit ﷺ narrated that the Messenger of Allāh ﷺ used to pray the *Dhuhr* prayer at midday and there was no prayer that he used to pray that was harder than it on the Companions of the Prophet ﷺ. Subsequently, the verse descended:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ ﴾

Guard strictly the prayers, [especially] the middle prayer…

He (Zayd) commented, "There are two prayers before it and two prayers after it."

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 5, p. 183. Shaykh Muqbil رحمه الله mentioned some of the inconsistencies in the chains of this *ḥadīth,* then he added, "The strongest position about the middle prayer is that it is the *'Aṣr* prayer, as is mentioned in the *Ṣaḥīḥayn.*" (al-Bukhārī [4533] and Muslim [627/205])

His, the Exalted One's, statement:

---

[41] الْوُسْطَىٰ (*al-wusṭā*, the middle) can also mean "the superior," as Ibn Ḥajar mentioned in *Fatḥ al-Bārī*, in the explanation of *ḥadīth* 4533, and ash-Shawkānī in *Fatḥ al-Qadīr*.

﴿ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

And stand before Allāh in silence.

[Sūrah al-Baqarah 2:238]

قال الإمام البخاري (٤٥٣٤): حدثنا مسدد حدثنا يحيى عن إسماعيل بن أبي خالد عن الحارث بن شبل عن أبي عمرو الشيباني عن زيد بن أرقم قال: كنا نتكلم في الصلاة يكلم أحدنا أخاه في حاجته حتى نزلت هذه الآية: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ) فأمرنا بالسكوت.

Zayd ibn Arqam ﷺ said, "We used to talk during prayer. One of us would talk to his brother about his needs, until this verse descended:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

'Guard strictly the prayers, [especially] the middle prayer, and stand before Allāh in silence.'

"Thus we were ordered to be silent."[42]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4534), and Muslim transmitted it in his *Ṣaḥīḥ* (539).

NOTE

Al-Ḥāfidh Ibn Kathīr رحمه الله said in his *Tafsīr*, vol. 1, p. 294, "This *ḥadīth* poses a problem for a group of scholars because, according to them, it has been established that the prohibition of talking in the prayer occurred in Makkah, before the migration to Madīnah and after the migration to Ḥabashah (Abyssinia), as substantiated by the *ḥadīth* of Ibn Mas'ūd in the *Ṣaḥīḥayn*.[43] He explained, 'We used

---

[42] Ibn Ḥajar noted in the explanation of this *ḥadīth* in *Fatḥ al-Bārī*, "What is intended by this is to leave off talking to people, not that you stand in complete silence, because there is no complete silence in the prayer; rather it is filled with recitation of the Qur'ān and supplication, and Allāh knows best."

[43] *Al-Bukhārī* (1199, 1216, and 3875) and *Muslim* (538) with a different wording. As for

to give the Prophet ﷺ greetings while he prayed before we migrated to Ḥabashah, and he would return our greetings. Then when we returned [from Ḥabashah], I greeted him as he prayed, but he did not return the greeting, and thus I was overwhelmed by sadness.[44] Finally, when he made *taslīm* [finishing the prayer], he said, "I did not return your greeting because I was in prayer, and indeed Allāh reveals what He wills from His command, and verily what He has revealed is that you do not speak in prayer."'

"Ibn Mas'ūd was of those who accepted Islām early and migrated to Ḥabashah, and he later returned to Makkah. When he migrated to Madīnah, this verse:

﴿ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

'And stand before Allāh in silence'

"was revealed in Madīnah without any dispute in this regard. Some say that Zayd ibn Arqam only meant by, 'One of us would talk to his brother about his needs in prayer,' to convey the type of speech, and he used this verse to prove its prohibition according to his understanding of the verse, and Allāh knows best. Others say he only meant to impart that this occurred in Madīnah after the migration; thus, speaking in prayer was made permissible twice and then forbidden twice, as a group of our contemporaries and others have chosen [to believe]; however, the first opinion is more apparent, and Allāh knows best."

Shaykh Muqbil رحمه الله added, "I say, what is readily apparent, and Allāh knows best, is that speaking [in prayer] was forbidden in Makkah

---

the wording that Ibn Kathīr mentioned, I found a similar wording to it in the *Sunan* of Abū Dāwūd (924) and in the *Musnad* of Imām Aḥmad, vol. 1, p. 377. Al-Bukhārī mentioned a portion of this wording *mu'allaqan* (*mu'allaq* is a *ḥadīth* in which some or all of the chain is dropped, starting from the author's end of the chain) in his *Ṣaḥīḥ* in the book of *Tawḥīd*, chapter 42.

[44] I came across two different explanations for this statement (فأخذني ما قرب وما بعد). The first being that all of his past grief returned and overwhelmed him. The second being that he started to contemplate, searching for something he might have done in the past which may have caused the Prophet ﷺ not to return his *salām*. Refer to the book *'Awn al-Ma'būd*, vol. 3, p. 193.

by the authentic Sunnah as mentioned in the *ḥadīth* of Ibn Mas'ūd. Then when he ﷺ arrived in Madīnah, some of the people whom the prohibition did not reach continued to speak in prayer, such as Mu'āwiyah ibn al-Ḥakam, and subsequently the verse descended, and Allāh knows best. If you would like to read more on this issue, refer to the book *Nayl al-Awṭār,* vol. 2, pp. 329-330, and the book *Fatḥ al-Bārī*. In addition, I have quoted what al-Ḥāfidḥ said in *Fatḥ al-Bārī* in my book *Riyāḍ al-Jannah*."

Verse 256

His, the Exalted One's, statement:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ﴾

There is no compulsion in the religion. Verily the right path has become distinct from the wrong path…

[Sūrah al-Baqarah 2:256]

قال الإمام أبو جعفر بن جرير في تفسيره (ج ٥ ص ٤٠٧): حدثنا محمد بن بشار حدثنا ابن أبي عدي عن شعبة عن أبي بشر عن سعيد بن جبير عن ابن عباس قال: كانت المرأة تكون مقلاتا فتجعل على نفسها إن عاش لها ولد أن تهوده فلما أجليت بنو النضير كان فيهم من أبناء الأنصار فقالوا: لا ندع أبناءنا فأنزل الله تعالى ذكره: (لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ).

Ibn 'Abbās ﷺ narrated that a woman would be bereaved of children, so she would take a vow that if a baby of hers lived, she would send it to become a Jew. When the Jews of the tribe Banū an-Naḍīr were ousted, they had some children from the Anṣār with them. So they (the Anṣār) said, "We cannot let our children go!" Then Allāh ﷻ sent down:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ﴾

There is no compulsion in the religion. Verily the right path has become distinct from the wrong path...

Ibn Jarīr has transmitted this *ḥadīth* in his *Tafsīr*, vol. 5, p. 407. Shaykh Muqbil رحمه الله said, "[In regards to] the *ḥadīth*, the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)."

Verse 267

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ ﴾

O you who believe, spend of the good things you have earned and of what We have produced for you from the earth. And do not aim to spend what is bad from it while you yourselves would not accept it unless you were to overlook and tolerate [the degeneracy of what you are being given].

[Sūrah al-Baqarah 2:267]

قال الإمام الترمذي (٢٩٨٧): حدثنا عبد الله بن عبد الرحمن أنا عبيد الله بن موسى عن إسرائيل عن السدي عن أبي مالك عن البراء : (وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ) قال: نزلت فينا معشر الأنصار كنا أصحاب نخل فكان الرجل يأتي من نخله على قدر كثرته وقلته وكان الرجل يأتي بالقنو والقنوين فيعلقه في المسجد وكان أهل الصفة ليس لهم طعام فكان أحدهم إذا جاع أتى القنو فضربه بعصاه فيسقط البسر والتمر فيأكل وكان ناس ممن لا يرغب في الخير يأتي الرجل بالقنو فيه الشيص والحشف وبالقنو قد انكسر فيعلقه فأنزل الله تبارك وتعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ) قال: لو أن أحدكم أهدي

إليه مثل ما أعطى لم يأخذه إلا على إغماض أو حياء. قال: فكنا بعد ذلك يأتي أحدنا بصالح ما عنده.

Al-Barā' ﷺ said, "[The verse]:

﴿ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ ﴾

'And do not aim to spend what is bad from it...'

"was revealed because of us, the Anṣār. We used to own date palms, and a man would give from his date palm an amount proportionate to its size. A man would bring one or two bunches of dates and hang it in the *masjid.* Meanwhile, the people of the *ṣuffah* (the area of the *masjid* where the poor would stay) did not have any food, so when one of them would get hungry, he would go to the bunch of dates and hit it with his stick, causing some of the dates to fall, and he would eat.

"There were some people who did not strive to do good. Such a person would bring a bunch of bad quality dates and hang them [in the masjid], regarding which Allāh ﷻ sent down:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ ﴾

'O you who believe, spend of the good things you have earned and of what We have produced for you from the earth. And do not aim to spend what is bad from it while you yourselves would not accept it unless you were to overlook and tolerate [the degeneracy of what you are being given].' "

He explained, "If one of you was given similar to what he gave, he would not accept it unless he were to overlook it or accept it out of embarrassment." He then concluded, "So from that point on, one of us would [only] bring good quality [dates]."

At-Tirmidhī transmitted this *ḥadīth* in his *Jāmi'* (2987) and classified it to be *ḥasan ṣaḥīḥ gharīb*.

قال الحاكم (ج ٢ ص ٢٨٤): حدثنا أبو بكر أحمد بن إسحاق الفقيه أنبأ محمد بن غالب الضبي ومحمد بن سنان قالا ثنا سعيد بن سليمان الواسطي ثنا عباد وهو ابن العوام عن سفيان ابن حسين عن الزهري عن أبي أمامة بن سهل بن حنيف عن أبيه قال: أمر رسول الله بصدقة فجاء رجل من هذا السحل قال سفيان: يعني الشيص فقال رسول الله : من جاء بهذا وكان لا يجيء أحد بشيء إلا نسب إلى الذي جاء به فنزلت: (وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ) ونهى رسول الله عن لونين من التمر أن يؤخذا في الصدقة الجعرور ولون الحبيق. قال الزهري: واللونين من تمر المدينة تابعه سليمان بن كثير عن الزهري.

Sahl ibn Ḥunayf ﷺ narrated that the Messenger of Allāh ﷺ ordered [the people] to give charity, and a man then brought bad quality dates.[45] The Messenger of Allāh ﷺ then said, "Who brought this?" The norm for those times was that no one would bring something without it being attributed to its bringer. Thereafter the verse descended:

﴿ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ ﴾

And do not aim to spend what is bad from it while you yourselves would not accept it unless you were to overlook and tolerate [the degeneracy of what you are being given].

The Messenger of Allāh ﷺ prohibited that two types of dates be taken for charity: *al-Ju'rūr* and *al-Ḥubayq* (which are two types of very bad quality dates).

Regarding this *ḥadīth*, al-Ḥākim transmitted it in *al-Mustadrak*, vol.

[45] The type of date with a pit which has not fully developed, or there is no pit in it at all.

2, p. 284. In its chain, Sufyān ibn Ḥusayn narrates on az-Zuhrī, and Sufyān's narrations on az-Zuhrī are weak; however, he has been supported by Sulaymān ibn Kathīr, whose narrations on az-Zuhrī are also weak. Shaykh Muqbil رحمه الله concluded, "The *ḥadīth* of Sahl ibn Ḥunayf is *ḥasan* because the narrations of Sufyān ibn Ḥusayn and Sulaymān ibn Kathīr on az-Zuhrī have some weakness in them."

Verse 272

His, the Exalted One's, statement:

﴿ لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ﴾

Their guidance is not upon you, but Allāh guides whom He wills.

[Sūrah al-Baqarah 2:272]

قال الإمام أبو جعفر بن جرير (ج ٥ ص ٥٨٧): حدثنا أبو كريب قال حدثنا أبو داود عن سفيان عن الأعمش عن جعفر بن إياس عن سعيد بن جبير عن ابن عباس قال: كانوا لا يرضخون لقراباتهم من المشركين فنزلت: (لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ).

Ibn 'Abbās رضي الله عنهما narrated that they would not give gifts to their relatives who were polytheists. Then the following descended:

﴿ لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ﴾

Their guidance is not upon you, but Allāh guides whom He wills.[46]

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 5, p. 587. Shaykh Muqbil رحمه الله said about it, "The people of this *ḥadīth*'s chain are the people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)."

[46] In another narration of this *ḥadīth*, it was added: "Then it was made permissible for them," meaning, to give gifts to their relatives who were polytheists. Refer to *Tafsīr Ibn Jarīr*, vol. 5, p. 588, *ḥadīth* 6204.

Verses 285-286

His, the Exalted One's, statement:

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ
آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن
رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ
﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا
مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا
تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ
أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ ﴾

The Messenger believes in what has been sent down to him from his Lord and so do the believers. Each one believes in Allāh, and His angels, and His books, and His messengers. (They say), "We make no distinction between any of His messengers." And they say, "We hear and we obey. We seek your forgiveness, O our Lord and to You is the return."

Allāh burdens not a soul beyond its capacity. For [the soul] is (the good) it has earned and against it is (the evil) it has earned. "Our Lord, punish us not if we forget or fall into error. Our Lord, lay not on us a burden like that which you laid on those before us. Our Lord, put not on us a burden greater than we have strength to bear. And pardon us and grant us forgiveness, and have mercy on us. You are our Helper, so give us victory over the disbelieving people."

[Sūrah al-Baqarah 2:285-286]

قال الإمام مسلم (١٢٥): حدثني محمد بن منهال الضرير وأمية بن بسطام العيشي واللفظ لأمية قالا حدثنا يزيد بن زريع حدثنا روح وهو ابن القاسم عن العلاء عن أبيه عن أبي هريرة قال: لما نزلت على رسول الله : (لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ) قال: فاشتد ذلك على أصحاب رسول الله فأتوا رسول الله ثم بركوا على الركب فقالوا: أي رسول الله كلفنا من الأعمال ما نطيق الصلاة والصيام والجهاد والصدقة وقد أنزلت عليك هذه الآية ولا نطيقها قال رسول الله : أتريدون أن تقولوا كما قال أهل الكتابين من قبلكم سمعنا وعصينا بل قولوا سمعنا وأطعنا غفرانك ربنا وإليك المصير قالوا: سمعنا وأطعنا غفرانك ربنا وإليك المصير.

فلما اقترأها القوم ذلت بها ألسنتهم فأنزل الله في أثرها: (آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ) فلما فعلوا ذلك نسخها الله تعالى فأنزل: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا) قال: نعم (رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا) قال: نعم (رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ) قال: نعم (وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ) قال: نعم.

Abū Hurayrah ﷺ narrated that when the following verse descended to the Messenger of Allāh ﷺ:

﴿ لِّلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills

and punishes whom He wills, and Allāh is able to do all things.

[Sūrah al-Baqarah 2:284]

It was difficult for the Companions of the Messenger of Allāh ﷺ to handle. So they went to the Messenger of Allāh ﷺ and kneeled before him, saying, "O Messenger of Allāh, we have been entrusted with what we are able to carry out in regards to prayer, fasting, *jihād,* and charity; however, this verse has been sent down to you and we cannot execute it." The Messenger of Allāh ﷺ said, "Do you want to say as the people of the two Books before you said, 'We hear and we disobey'? Instead say, 'We hear and we obey. O our Lord, we seek your forgiveness and to You is the return.' "

When the people said that, it flowed from their tongues. Then right after that Allāh sent down:

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾

The Messenger believes in what has been sent down to him from his Lord and so do the believers. Each one believes in Allāh, His angels, His books, and His messengers. (They say), "We make no distinction between any of His messengers." And they say, "We hear and we obey. We seek your forgiveness, O our Lord and to You is the return."

[Sūrah al-Baqarah 2:285]

Then, once they did that, Allāh ﷻ abrogated the verse and sent down [verse 286]:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ﴾

Allāh burdens not a soul beyond its capacity. For

it is (the good) it has earned and against it is (the evil) it has earned. "Our Lord, punish us not if we forget or fall into error."

He (Allāh) replied, "Yes."

﴿ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ﴾

"Our Lord, lay not on us a burden like that which you laid on those before us."

He (Allāh) replied, "Yes."

﴿ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ﴾

"Our Lord, put not on us a burden greater than we have strength to bear."

He (Allāh) replied, "Yes."

﴿ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

"And pardon us and grant us forgiveness and have mercy on us. You are our Helper, so give us victory over the disbelieving people."

He (Allāh) replied, "Yes."

This *ḥadīth* has been transmitted by Muslim in his *Ṣaḥīḥ* (125).

قال الإمام مسلم (١٢٦): حدثنا أبو بكر بن أبي شيبة وأبو كريب وإسحاق بن إبراهيم واللفظ لأبي بكر قال إسحاق أخبرنا وقال الآخران حدثنا وكيع عن سفيان عن آدم بن سليمان مولى خالد قال سمعت سعيد بن جبير يحدث عن ابن عباس قال: لما نزلت هذه الآية: (وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ)

قال: دخل قلوبهم منها شيء لم يدخل قلوبهم من شيء فقال النبي : قولوا سمعنا وأطعنا وسلمنا قال: فألقى الله الإيمان في قلوبهم فأنزل الله تعالى: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا) قال: قد فعلت (رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا) قال: قد فعلت (وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا) قال: قد فعلت.

Ibn 'Abbās ﷺ narrated that when this verse descended:

﴿ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ ﴾

And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it...

[Sūrah al-Baqarah 2:284]

something entered their hearts that had never entered before. So the Messenger of Allāh ﷺ said, "Say, 'We hear and we obey and we submit.' " Then Allāh caused faith to enter their hearts, after which Allāh ﷻ sent down [verse 286]:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ﴾

Allāh burdens not a soul beyond its capacity. For [the soul] is (the good) it has earned and against it is (the evil) it has earned. "Our Lord, punish us not if we forget or fall into error."

He (Allāh) replied, "I have done that."

﴿ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ﴾

"Our Lord, lay not on us a burden like that which you laid on those before us."

He (Allāh) replied, "I have done that."

﴿ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا ﴾

"And pardon us and grant us forgiveness and have mercy on us. You are our Helper."

He (Allāh) replied, "I have done that."

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (126).

SŪRAH ĀLI ʿIMRĀN

Verse 77

His, the Exalted One's, statement:

﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths will have no portion in the hereafter, nor will Allāh speak to them or look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

[Sūrah Āli 'Imrān 3:77]

قال الإمام البخاري (٢٣٥٦ و ٢٣٥٧): حدثنا عبدان عن أبي حمزة عن الأعمش عن شقيق عن عبد الله عن النبي قال: من حلف على يمين يقتطع بها مال امرئ هوعليها فاجر لقي الله وهو عليه غضبان فأنزل الله تعالى: (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا) الآية. فجاء الأشعث فقال: ما حدثكم أبو عبد الرحمن فيّ أنزلت هذه الآية كانت لي بئر في أرض ابن عم لي فقال لي: شهودك قلت: ما لي شهود قال: فيمينك قلت: يا رسول الله إذاً يحلف فذكر النبي هذا الحديث فأنزل الله ذلك تصديقا له.

'Abdullāh ibn Mas'ūd ﷺ narrated that the Prophet ﷺ said, "Whoever takes an oath only to take a person's money while he is really lying will meet Allāh while He (Allāh) is angry at him." Then

Allāh ﷻ revealed:

﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا ﴾

Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths…

Subsequently, al-Ash'ath came and asked, "What did Abū 'Abdir-Raḥmān (Ibn Mas'ūd) narrate to you? This verse was sent down because of me. I owned a well in the land of one of my cousins [and my cousin and I had a dispute over who owned it].[47] So he (the Prophet ﷺ) said to me, 'Present your witnesses.' I responded, 'I do not have any witnesses.' He then said, 'Take an oath.' I said, 'O Messenger of Allāh, [if I take an oath], then he (my cousin) will take a [false] oath.' The Prophet ﷺ then mentioned the aforementioned statement and Allāh sent down this [verse], confirming that [statement of the Prophet ﷺ]."

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (2356 and 2357), as well as by Muslim in his *Ṣaḥīḥ* (138).

قال الإمام البخاري (٤٥٥١): حدثنا علي هو ابن أبي هاشم سمع هشيما أخبرنا العوام بن حوشب عن إبراهيم بن عبد الرحمن عن عبد الله بن أبي أوفى أن رجلا أقام سلعة في السوق فحلف فيها لقد أعطى بها ما لم يعطه ليوقع فيها رجلا من المسلمين فنزلت: (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا) إلى آخر الآية.

'Abdullāh ibn Abī Awfā ﷺ narrated that a man put a product in the market and swore that he bought it for a price that he really didn't buy it for, in order to trick one of the Muslims into buying it. Then the following verse descended:

﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا ﴾

[47] "And my cousin and I had a dispute over who owned it" was taken from another narration of the same *ḥadīth* in *al-Bukhārī*.

Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths...

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4551). Shaykh Muqbil رحمه الله commented in its regard, "There is no contradiction between the two [*aḥādīth*]. It could be that the verse was revealed for both reasons, since the wording of the verse is general; however, the *ḥadīth* of 'Abdullāh ibn Mas'ūd is stronger because the *ḥadīth* of 'Abdullāh ibn Abī Awfā has Ibrāhīm ibn 'Abdir-Raḥmān as-Saksa'kī in its chain. Al-Ḥāfiḍh adh-Dhahabī said about him in his book *al-Mīzān*, 'Shu'bah and an-Nasā'ī saw in him some weakness; however, he was not rejected.' "

Verses 86-89

His, the Exalted One's, statement:

﴿ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ ﴾

How shall Allāh guide a people who disbelieved after their belief...?

Up to His ﷻ statement:

﴿ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

Except for those who repent and thereafter do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.

[Sūrah Āli 'Imrān 3:86-89]

قال الإمام أبو جعفر بن جرير (ج ٦ ص ٥٧٢): حدثنا محمد بن عبد الله بن بَزِيع البصري قال حدثنا يزيد بن زريع قال حدثنا داود بن أبي هند عن عكرمة عن ابن عباس قال: كان رجل من الأنصار أسلم ثم ارتد ولحق بالشرك ثم ندم فأرسل إلى قومه: أرسلوا إلى رسول الله هل لي من توبة قال: فنزلت: (كَيْفَ يَهْدِي اللَّهُ

قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) إلى قوله: (إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ) فأرسل إليه قومه فأسلم.

Ibn 'Abbās ﷺ narrated that a man from the Anṣār embraced Islām, then later became a polytheist. He then felt regret and told his people to send a message to the Messenger of Allāh ﷺ asking if there was any chance for him to repent. Thereafter the verse descended:

﴿ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs had come to them? And Allāh guides not the people who are wrongdoers.

[Sūrah Āli 'Imrān 3:86]

The revelation continued up to His statement:

﴿ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

Except for those who repent thereafter and do righteous deeds. Verily Allāh is Oft-Forgiving, Most Merciful.

[Sūrah Āli 'Imrān 3:89]

His people then returned and delivered this message to him, and he embraced Islām.

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 6, p. 572. Shaykh Muqbil رحمه الله said, "Concerning this *ḥadīth*, the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)."

Verse 90

His, the Exalted One's, statement:

﴿ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴾

Verily those who disbelieved after their belief and then went on increasing in disbelief, their repentance will not be accepted and they are those who are astray.

[Sūrah Āli 'Imrān 3:90]

قال الحافظ ابن كثير في تفسيره (ج ١ ص ٣٨٠): قال الحافظ أبو بكر البزار حدثنا محمد ابن عبد الله بن بزيع حدثنا يزيد بن زريع حدثنا داود بن أبي هند عن عكرمة عن ابن عباس أن قوما أسلموا ثم ارتدوا ثم أسلموا ثم ارتدوا فأرسلوا إلى قومهم يسألون لهم فذكروا ذلك لرسول الله فنزلت هذه الآية: (إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ). هكذا رواه وإسناده جيد.

Ibn 'Abbās ﷺ narrated that a group of people embraced Islām, disbelieved, then embraced Islām again, and thereafter disbelieved a second time. They then sent a message to their people requesting that they ask (about their situation) for them. Their people then mentioned their plight to the Messenger of Allāh ﷺ, and this verse descended:

﴿ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ ﴾

Verily those who disbelieved after their belief and then went on increasing in disbelief, their repentance will not be accepted...

Al-Bazzār transmitted this *ḥadīth* in his *Musnad,* as Ibn Kathīr mentioned in his *Tafsīr*, vol. 1, p. 380. Ibn Kathīr said, "That is how

he narrated it, and its chain is *jayyid*."

Verses 113-115

His, the Exalted One's, statement:

﴿ لَيْسُوا سَوَاءً ۗ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴾

They are not all alike. A group of the People of the Book stand for what is right, [while] reciting the verses of Allāh during the hours of the night [and] prostrating themselves in prayer...

up to His statement:

﴿ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴾

And whatever good they do, they will not be overlooked (deprived of its reward), and Allāh knows those who are the pious.

[Sūrah Āli 'Imrān 3:113-115]

قال الإمام أحمد (ج ١ ص ٣٩٦): حدثنا أبو النضر وحسن بن موسى قالا حدثنا شيبان عن عاصم عن زر عن ابن مسعود قال: أخر رسول الله صلاة العشاء ثم خرج إلى المسجد فإذا الناس ينتظرون الصلاة قال: أما إنه ليس من أهل هذه الأديان أحد يذكر الله هذه الساعة غيركم قال: فأنزل الله هؤلاء الآيات: (لَيْسُوا سَوَاءً ۗ مِّنْ أَهْلِ الْكِتَابِ) حتى بلغ (وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ).

Ibn Mas'ūd ﷺ narrated that the Messenger of Allāh ﷺ once delayed the *'Ishā'* prayer and went to the *masjid,* [where] he found the people waiting for the prayer. He then said, "Verily, there is no one from the people of these religions who remembers Allāh at this hour other than you."

He (Ibn Mas'ūd) said, "Then Allāh sent down these verses:

﴿ لَيْسُوا سَوَاءً ۗ مِّنْ أَهْلِ الْكِتَابِ ﴾

'They are not all alike. A group of the People of the Book...'

up to:

﴿ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴾

'And whatever good they do, they will not be overlooked (deprived of its reward), and Allāh knows those who are the pious.' "

This *ḥadīth* has been transmitted by Imām Aḥmad in his *Musnad*, vol. 1, p. 396. Shaykh Muqbil ﷺ commented, "The *ḥadīth* is *ḥasan,* as ash-Shawkānī said quoting from as-Suyūṭī, because there is something [wrong] with 'Āṣim's memory."

Verse 122

His, the Exalted One's, statement:

﴿ إِذْ هَمَّت طَّائِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا ﴾

(Remember) when two groups among you were about to lose heart, but Allāh was their Helper...

[Sūrah Āli 'Imrān 3:122]

قال الإمام البخاري (٤٠٥١): حدثنا محمد بن يوسف عن ابن عيينة عن عمرو عن جابر قال: نزلت هذه الآية فينا: (إِذْ هَمَّت طَّائِفَتَانِ مِنكُمْ أَن تفْشَلَا وَاللَّهُ وَلِيُّهُمَا) بني سلمة وبني حارثة وما أحب أنها لم تنزل والله يقول: (وَاللَّهُ وَلِيُّهُمَا).

Jābir ﷺ said, "This verse descended because of us:

﴿ إِذْ هَمَّت طَّائِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا ﴾

'(Remember) when two groups among you were about to lose heart, but Allāh was their Helper.'

"[This was] because of the tribe Banī Salimah and Banī Ḥārithah, and I do not regret its descension because Allāh says:

﴿ وَاللَّهُ وَلِيُّهُمَا ﴾

'But Allāh was their Helper.' "[48]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4051), as well as Muslim in his *Ṣaḥīḥ* (2505).

Verse 128

His, the Exalted One's, statement:

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴾

It is not for you to decide whether He pardons them or punishes them, for indeed they are wrong-doers.

[Sūrah Āli 'Imrān 3:128]

قال الإمام البخاري (٤٠٦٩ و٤٠٧٠): حدثنا يحيى بن عبد الله السلمي أخبرنا عبد الله أخبرنا معمر عن الزهري حدثني سالم عن أبيه سمع رسول الله إذا رفع رأسه من الركوع من الركعة الأخيرة من الفجر يقول: اللهم العن فلانا وفلانا بعدما يقول: سمع الله لمن حمده ربنا لك الحمد فأنزل الله عز وجل: (لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ) إلى قوله: (فَإِنَّهُمْ ظَالِمُونَ). وعن حنظلة بن أبي سفيان قال سمعت سالم بن عبد الله يقول: كان رسول الله يدعوا على صفوان بن أمية وسهيل بن عمرو والحارث بن هشام فنزلت: (لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ) إلى قوله: (فَإِنَّهُمْ ظَالِمُونَ).

[48] This *ḥadīth* pertains to what occurred at the Battle of Uḥud.

Ibn 'Umar ﷺ heard the Messenger of Allāh ﷺ, when he raised his head from *rukū'* (the bowing position) in the second *raka'ah* of the *Fajr* prayer, say, "O Allāh, curse so-and-so and so-and-so," and afterward he said, "Allāh responds to he who praises Him. O our Lord, to you the praise is due." Then Allāh ﷻ sent down:

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ﴾

It is not for you to decide ...

up to His statement:

﴿ فَإِنَّهُمْ ظَالِمُونَ ﴾

For indeed they are wrongdoers.

Furthermore, Ḥandḥalah ibn Abī Sufyān said, "I heard Sālim ibn 'Abdillāh say, 'The Messenger of Allāh ﷺ supplicated against Safwān ibn Umayyah, and Suhail ibn 'Amr, and al-Ḥārith ibn Hishām. Then this verse descended:

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ﴾

"It is not for you to decide ..."

" 'up to His statement:

﴿ فَإِنَّهُمْ ظَالِمُونَ ﴾

"For indeed they are wrongdoers." ' "

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4069 and 4070).

قال الإمام مسلم (١٧٩١): حدثنا عبد الله بن مسلمة بن قعنب حدثنا حماد بن سلمة عن ثابت عن أنس أن رسول الله كسرت رَباعيته يوم أحد وشج في رأسه فجعل يسلت الدم عنه ويقول: كيف يفلح قوم شجوا نبيهم وكسروا رباعيته وهو يدعوهم إلى الله فأنزل الله عز وجل: (لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ).

Anas ﷺ narrated that one of the Messenger of Allāh's teeth[49] ﷺ was broken on the day of the Battle of Uḥud and he suffered a head wound, so he said while wiping away the blood, "How can a people who cut open the head of their Prophet and broke his tooth while he is calling them to Allāh be successful?!" Then Allāh ﷻ sent down:

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ﴾

It is not for you to decide ...

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1791).

قال الإمام البخاري (٤٥٦٠): حدثنا موسى بن إسماعيل حدثنا إبراهيم بن سعد حدثنا ابن شهاب عن سعيد بن المسيب وأبي سلمة بن عبد الرحمن عن أبي هريرة أن رسول الله كان إذا أراد أن يدعو على أحد أو يدعو لأحد قنت بعد الركوع فربما قال إذا قال: سمع الله لمن حمده اللهم ربنا لك الحمد: اللهم انج الوليد بن الوليد وسلمة بن هشام وعياش بن أبي ربيعة اللهم اشدد وطأك على مضر واجعلها سنين كسني يوسف يجهر بذلك وكان يقول في بعض صلاته في صلاة الفجر: اللهم العن فلانا وفلانا لأحياء من العرب حتى أنزل الله: (لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ).

Abū Hurayrah ﷺ narrated that whenever the Messenger of Allāh ﷺ wanted to supplicate against someone or for someone, he would make *qunūt*[50] after the *rukū'* (bowing position). At times after saying, "Allāh responds to he who praises Him. O Allāh, our Lord, to you the praise is due," he would say, "O Allāh, save al-Walīd ibn al-Walīd, Salamah ibn Hishām, and 'Ayyāsh ibn Abī Rabī'ah. O Allāh, send your punishment on the tribe of Muḍar. Give them years of drought like the years of drought during the time of Yūsuf." He used to say that audibly, and he used to say in a portion of the *Fajr* prayer, "O Allāh, curse so-and-so and so-and-so," from the tribes of the Arabs, until Allāh sent down:

---

[49] The tooth located between the canine and the two front teeth.

[50] "*Qunūt*" is a special supplication made in the prayer in times of calamity.

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ﴾

It is not for you to decide …

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4560) and by Muslim in his *Ṣaḥīḥ* (675). In the narration of Yūnus on az-Zuhrī in *Ṣaḥīḥ Muslim* (675), the names of the tribes [mentioned in the *Fajr* prayer] were specified: "O Allāh, curse Liḥyān, Ri'l, Dhakwān, and 'Usayyah." Al-Ḥāfidḥ Ibn Ḥajar commented on this narration in *Fatḥ al-Bārī* in the explanation of *ḥadīth* 4560, saying, "…and it was already mentioned in the chapters about the Battle of Uḥud that this [narration] is problematic, because the story of Ri'l and Dhakwān occurred after Uḥud, and the revelation of the verse:

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ﴾

'It is not for you to decide …'

"occurred because of the story of Uḥud. So how can the reason for revelation take place after the verse had already been revealed? Then the defect of the *ḥadīth* became apparent to me. There is *idrāj*[51] in the narration, and his statement, 'until Allāh sent down,' is *munqaṭi'* (its chain is broken) from the narration of az-Zuhrī on whoever[52] informed him.

"Muslim demonstrated that in the above-mentioned narration of Yūnus. He said at this portion of the *ḥadīth*, 'He (az-Zuhrī) said, "Then it reached us that he left that off when it (the verse) descended…"' This *balāgh*[53] is not authentic because of what was mentioned previously."

Then al-Ḥāfidḥ Ibn Ḥajar said, "And the way to harmonize between [the *ḥadīth* of Anas] and the *ḥadīth* of Ibn 'Umar is to say that the

---

[51] *Idrāj*: meaning, a statement of one of the narrators which is not a part of the *ḥadīth* has been inserted into the *ḥadīth* by one of the narrators.

[52] This "whoever" person is not known, so the chain is broken.

[53] *Balāgh*: meaning, the portion of the *ḥadīth* where az-Zuhrī said, "It had reached us," without mentioning who informed him.

Prophet ﷺ made supplication against [those mentioned in the *ḥadīth* of Ibn 'Umar] in his prayer after [the Battle of Uḥud] had occurred. Consequently, the verse descended due to both incidents, the two incidents being what happened to him (when he was wounded and said what he said) and what he did by supplicating against [those mentioned in the *ḥadīth* of Ibn 'Umar].

"And all of that was in relation to the Battle of Uḥud, in contrast to the story of Ri'l and Dhakwān, which had nothing to do with the revelation of the verse. However, it is possible to say that [the story of Ri'l and Dhakwān] took place after Uḥud, and because of this the revelation of the verse was delayed a little after its reason had already taken place, and then the verse descended for all of the [aforementioned] reasons, and Allāh knows best."

Verse 154

His, the Exalted One's, statement:

﴿ ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ ﴾

Then after the distress He sent down security for you, drowsiness overwhelming a group of you...

[Sūrah Āli 'Imrān 3:154]

قال الإمام الترمذي (٣٠٠٧): حدثنا عبد بن حميد ثنا روح بن عبادة عن حماد بن سلمة عن ثابت عن أنس عن أبي طلحة قال: رفعت رأسي يوم أحد فجعلت أنظر وما منهم يومئذ أحد إلا يميد تحت حَجَفته من النعاس فذلك قول الله تعالى: (ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا) قال أبو عيسى: هذا حديث حسن صحيح.

Abū Ṭalḥah ﷺ said, "I lifted my head on the day of Uḥud and began to look around. There was no one that day except that he was swaying under his shield because of drowsiness. That is the meaning

of the statement of Allāh ﷻ:

﴿ ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا ﴾

'Then after the distress He sent down security for you, drowsiness…' "

At-Tirmidhī transmitted this *ḥadīth* in his *Jāmi'* (3007) and he classified it to be *ḥasan ṣaḥīḥ*.

قال الإمام إسحاق بن راهويه كما في إتحاف الخيرة المهرة (٦٢٤٥): وأبنا يحيى بن آدم ثنا ابن أبي زائدة عن محمد بن إسحاق عن يحيى بن عباد عن أبيه عن عبد الله بن الزبير عن أبيه قال: لقد رأيتني مع رسول الله يوم أحد حين اشتد علينا الخوف فأرسل علينا النوم فما منا أحد إلا وذقنه أو قال ذقنه في صدره فوالله إني لأسمع كالحلم قول معتب ابن قشير: لو كان لنا من الأمر شيء ما قتلنا ههنا فحفظتها فأنزل الله تبارك وتعالى في ذلك: (ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا) إلى قوله: (مَّا قُتِلْنَا هَاهُنَا) لقول معتب بن قشير قال: (لَّوْ كُنتُمْ فِي بُيُوتِكُمْ) حتى بلغ: (عَلِيمٌ بِذَاتِ الصُّدُورِ).

Az-Zubayr ﷺ said, "I saw myself with the Messenger of Allāh ﷺ on the day of Uḥud when the fear became intense. Then sleep was cast upon us and thus, there was not one of us except that his chin was on his chest. By Allāh, I can hear, as if it is like a dream, the statement of Mu'attib ibn Qushayr, 'If we had anything to do with the affair, none of us would have been killed here.' I memorized this statement. Then Allāh ﷻ sent down the following in its regard:

﴿ ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا ﴾

'Then after the distress He sent down security for you, drowsiness…'

"to His statement:

﴿ مَّا قُتِلْنَا هَاهُنَا ﴾

'... none of us would have been killed here.'

"And because of the statement of Mu'attib ibn Qushayr, He said:

﴿ لَوْ كُنتُمْ فِي بُيُوتِكُمْ ﴾

'Even if you had remained in your houses...'

"Continuing to His statement:

﴿ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾

'Allāh is the All-Knower of what is in the breasts.'"

Isḥāq ibn Rāhawayh transmitted this *ḥadīth* as al-Būṣīrī mentioned in his book *Itḥāf al-Khiyarah al-Maharah* (6245) and Ibn Abī Ḥātim transmitted it in his *Tafsīr* (4373). In the chain of Ibn Abī Ḥātim, Muḥammad ibn Isḥāq explicitly conveyed that he heard from his shaykh, clearing himself of *tadlīs*. Shaykh Muqbil رحمه الله said in his footnotes on *Tafsīr Ibn Kathīr*, "Its chain is *ḥasan*."

Verse 161

His, the Exalted One's, statement:

﴿ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ﴾

It is not [befitting] for any prophet to take a part of the war booty illegally.

[Sūrah Āli 'Imrān 3:161]

قال الخطيب في تاريخ بغداد (ج ١ ص ٣٧٢-٣٧٣): أخبرنا محمد بن عبد الله بن شهريار قال أنبأنا سليمان بن أحمد بن أيوب الطبراني قال نبأنا محمد بن أحمد بن يزيد النرسي البغدادي قال نبأنا أبو عمر حفص بن عمر الدوري المقرئ عن أبي محمد اليزيدي عن أبي عمرو بن العلاء عن مجاهد عن ابن

عباس أنه كان ينكر على من يقرأ: (وما كان لنبي أن يُغَل) ويقول: كيف لا يكون له أن يُغَل وقد كان له أن يقتل قال الله تعالى: (وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ) ولكن المنافقين اتهموا النبي في شيء من الغنيمة فأنزل الله: (وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ).
قال سليمان: لم يروه عن أبي عمرو إلا اليزيدي تفرد به أبو عمر الدوري.

Ibn 'Abbās ﷺ used to censure whoever recited [this verse] and intended by its recitation:

﴿ وَمَا كَانَ لِنَبِيٍّ أَن يُغَلَّ ﴾

It is not for any prophet to be betrayed.[54]

He would say, "How can it not be for him to be betrayed while it is possible for him to be killed?! Allāh ﷻ said:

﴿ وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ ﴾

'And they kill the prophets without right.'

[Sūrah Āli 'Imrān 3:112]

"However, the hypocrites accused the Prophet ﷺ of illegally taking some of the war booty. In response, Allāh sent down:

﴿ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ﴾

'It is not [befitting] for any prophet to take a part of the war booty illegally ...' "

Aṭ-Ṭabarānī transmitted this *ḥadīth* in *al-Mu'jam al-Kabīr*, vol. 11, p. 101, *ḥadīth* 11174, and al-Khaṭīb transmitted it in *Tārīkh Baghdād*, vol. 1, pp. 372-373, with the chain of aṭ-Ṭabarānī.[55]

---

[54] In this recitation the *yā* (ي) has a *ḍammah* on it and the *ghayn* (غ) has a *fatḥah* on it. Ibn Jarīr said in his *Tafsīr*, vol. 7, pp. 353-354, "It is the recitation of most of the people of Madīnah and Kūfah. The reciters of this recitation also differ in its meaning. Some of them say its meaning is, 'It is not for any prophet that his companions betray him.' Others amongst them say the meaning of that is, 'It is not for any prophet to be accused of taking a part of the war booty illegally, being accused of betrayal and theft.' "

[55] I quoted the *ḥadīth* from *Tārīkh Baghdād* by al-Khaṭīb because the wording is clearer.

Shaykh Muqbil رحمه الله commented, "[Regarding] the *ḥadīth*, the people of its chain are sound, trustworthy narrators, with the exception of the shaykh of aṭ-Ṭabarānī; I could not find a biography of him besides what is mentioned in the book *Tārīkh Baghdād,* vol. 1, p. 372. Al-Khaṭīb said, 'Abul-Qāsim aṭ-Ṭabarānī narrated on him,' and al-Khaṭīb did not mention any criticism about him, nor did he declare him to be trustworthy.

"In addition, Abū Dāwūd (3971) and at-Tirmidhī (3009) have transmitted [a *ḥadīth*] similar to this; however, it is from the chain of Khuṣayf ibn 'Abdir-Raḥmān. Al-Ḥāfidḥ said in his checking of *al-Kashshāf*, 'Ibn 'Adī found it to be a defective *ḥadīth* because of Khuṣayf.'"

Abū 'Abdir-Raḥmān (Shaykh Muqbil) said, "[As for] Khuṣayf, the majority have declared him to be *ḍa'īf* and he was not consistent in this *ḥadīth*. At times he narrated it *mursal* and at times he narrated it connected. At times he says, 'On Miqsam,' and at times he says, 'On 'Ikrimah,' or on someone else. Refer to *Tafsīr Ibn Jarīr*, vol. 4, p. 155.[56]

"Then I found an authentic chain for the *ḥadīth* which reads as follows:

قال الإمام البزار كما في كشف الأستار (ج ٣ ص ٤٣): حدثنا محمد بن عبد الرحيم ثنا عبد الوهاب بن عطاء ثنا هارون القارئ عن الزبير بن الخريت عن عكرمة عن ابن عباس (وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ) ما كان لنبي أن يتهمه أصحابه.

"On Ibn 'Abbās رضي الله عنهما:

﴿ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ﴾

'It is not [befitting] for any prophet to take a part

---

[56] The Shaykh quotes from the old printed version of *Tafsīr ibn Jarīr* which is different from the version checked by Maḥmūd Shākir, which I used when quoting the *aḥādīth*. I used [Maḥmūd Shākir's] version because he placed emphasis on making sure the text matches what is in the manuscripts.

of the war booty illegally.'

"[Ibn 'Abbās said], 'It is not befitting for any prophet that his companions accuse him.'[57]

"This *ḥadīth* has been transmitted by al-Bazzār as mentioned in *Kashf al-Astār*, vol. 3, p. 43."

Shaykh Muqbil ﷺ commented, saying, "Although a reason for revelation was not mentioned in this narration, it supports the reason for revelation which was previously mentioned on Ibn 'Abbās, and Allāh knows best."

Verse 165

His, the Exalted One's, statement:

﴿ أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ﴾

(What is the matter with you?) When a single disaster befalls you, although you inflicted (your enemies) with one twice as great, you say, "From where does this come to us?" Say, "It is from yourselves"...

[Sūrah Āli 'Imrān 3:165]

قال الإمام أحمد (ج ١ ص ٣٠): حدثنا أبو نوح قراد أنبأنا عكرمة بن عمار حدثنا سماك الحنفي أبو زميل حدثني ابن عباس حدثني عمر بن الخطاب قال: لما كان يوم بدر قال: نظر النبي إلى أصحابه وهم ثلاثمائة ونيف ونظر إلى المشركين فإذا هم ألف وزيادة فاستقبل النبي القبلة ثم مد يديه وعليه رداؤه وإزاره

[57] In the verse, Allāh negated that a prophet would illegally take a part of the war booty. This negation is an indication that it is not proper to suspect him of that, nor is it proper to accuse him of something like that, as Ibn 'Abbās ﷺ mentioned in the above explanation of this verse.

ثم قال: اللهم أين ما وعدتني اللهم أنجز لي ما وعدتني اللهم إنك إن تهلك هذه العصابة من أهل الإسلام فلا تعبد في الأرض أبدا قال: فما زال يستغيث ربه عز وجل ويدعوه حتى سقط رداؤه فأتاه أبو بكر فأخذ رداءه فردّاه ثم التزمه من ورائه ثم قال: يا نبي الله كفاك مناشدتك ربك فإنه سينجز لك ما وعدك.

وأنزل الله عز وجل: (إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ) فلما كان يومئذ والتقوا فهزم الله عز وجل المشركين فقتل منهم سبعون رجلا وأسر منهم سبعون رجلا فاستشار رسول الله أبا بكر وعليا وعمر فقال أبو بكر: يا رسول الله هؤلاء بنو العم والعشيرة والإخوان فإني أرى أن تأخذ منهم الفدية فيكون ما أخذنا منهم قوة لنا على الكفار وعسى الله أن يهديهم فيكونون لنا عضدا.

فقال رسول الله: ما ترى يابن الخطاب قلت: والله ما أرى ما رأى أبو بكر ولكني أرى أن تمكنني من فلان قريبا لعمر فأضرب عنقه وتمكن عليا من عقيل فيضرب عنقه وتمكن حمزة من فلان أخيه فيضرب عنقه حتى يعلم الله أنه ليست في قلوبنا هوادة للمشركين هؤلاء صناديدهم وأئمتهم وقادتهم فهوى رسول الله ما قال أبو بكر ولم يهو ما قلت فأخذ منهم الفداء فلما أن كان من الغد قال عمر: غدوت إلى رسول الله فإذا هو قاعد وأبو بكر وإذا هما يبكيان فقلت: يا رسول الله أخبرني ماذا يبكيك أنت وصاحبك فإن وجدت بكاء بكيت وإن لم أجد تباكيت لبكائكما قال: فقال النبي: الذي عرض عليَ أصحابك من الفداء لقد عرض عليّ عذابكم أدنى من هذه الشجرة لشجرة قريبة.

وأنزل الله عز وجل: (مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ) إلى قوله: (لَّوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ) من الفداء ثم أحل الله لهم الغنائم فلما كان يوم أحد من العام المقبل عوقبوا بما صنعوا يوم بدر من أخذهم الفداء فقتل منهم سبعون وفر أصحاب النبي عن النبي وكسرت رَباعيته وهشمت البيضة على رأسه وسال الدم على وجهه وأنزل الله عز وجل: (أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا) بأخذكم الفداء.

'Umar ibn al-Khaṭṭāb ﷺ said, "On the day of Badr, the Prophet ﷺ looked towards his Companions, who numbered just over three hundred. Then he looked towards the polytheists and found them to be over a thousand. The Prophet ﷺ then faced the *qiblah* (the direction for prayer) and extended his arms while wearing his *izār* (lower garment) and his *ridā'* (upper garment), then he said, 'O Allāh, where is what you promised me? O Allāh, fulfill for me what you promised me! O Allāh, if you allow this small group of Muslims to be destroyed, you will never be worshipped on earth!'

"He continued to seek the aid of his Lord ﷻ and supplicate to Him to the extent that his upper garment fell off. So Abū Bakr came to him, picked up his upper garment, put it back on him, and stood behind him saying, 'O Prophet of Allāh, your imploration of your Lord is sufficient, for verily He will fulfill what He promised you.'

"Allāh ﷻ then sent down:

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴾

'(Remember) when you sought help from your Lord, so He answered you (saying), "I will help you with a thousand angels, one behind the other in succession." '

[Sūrah al-Anfāl 8:9]

"When that day came and they met in battle, Allāh ﷻ defeated the polytheists. Seventy of their men were killed and seventy more were taken prisoner. The Messenger of Allāh ﷺ then sought the advice of Abū Bakr, 'Alī, and 'Umar ﷺ. Abū Bakr ﷺ said, 'They are our cousins, relatives, and brothers. It is my opinion that you take the ransom money from them so that it will give us strength against the disbelievers, and perhaps Allāh will guide them and they will become our supporters.'

"The Messenger of Allāh ﷺ then said, 'What is your opinion, O

son of al-Khaṭṭāb?' I said, 'By Allāh, I do not agree with Abū Bakr's opinion. Rather, my opinion is that you let me have so-and-so, the relative of 'Umar, then let me strike his neck (chopping off his head), and that you let 'Alī have 'Aqīl (his brother), then let him strike his neck, and that you let Ḥamzah have his brother so-and-so, then let him strike his neck. So Allāh will know there is no favoritism in our hearts for the polytheists. These people are their leaders, rulers, and commanders.' The Messenger of Allāh ﷺ favored what Abū Bakr said and did not favor what I said, so he took the ransom money from them."

'Umar ؓ said, "The next day, I went to the Messenger of Allāh ﷺ and found him and Abū Bakr sitting down crying. I said, 'O Messenger of Allāh, tell me what makes you and your companion cry, so if I find tears I can cry, and if I do not find tears I will fake crying because of your crying.' The Prophet ﷺ said, '[I am crying about] what your companions presented to me about taking the ransom money. It was shown to me your punishment, which will soon occur (in a period of time) closer than this tree.' It was a tree close by.

"And Allāh ﷻ sent down:

﴿ مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ﴾

'It is not [befitting] for a prophet to have prisoners of war (and free them with ransom) until he has made a great slaughter (amongst his enemies, gaining the upper hand) in the land...'

[Sūrah al-Anfāl 8:67]

"up to His statement:

﴿ لَّوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴾

'Were it not for a previous ordainment from Allāh, a severe torment would have touched you because of what you took [from the ransom money].'

[Sūrah al-Anfāl 8:68]

"Then Allāh made the war booty permissible for them. When the day of the Battle of Uḥud arrived the following year, they were punished for what they did on the day of Badr when they took the ransom money. Seventy of them were killed and the Companions of the Prophet ﷺ deserted him. His tooth was broken and the helmet on his head was smashed. Blood poured down onto his face and Allāh ﷻ sent down:

﴿ أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا ﴾

'(What is the matter with you?) When a single disaster befalls you, although you inflicted (your enemies) with one twice as great...'

"That was because they took the ransom money."

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 1, p. 30. Shaykh Muqbil رحمه الله said, "The people of the *ḥadīth*'s chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)."

Verse 169

His, the Exalted One's, statement:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴾

Think not of those who are killed in the path of Allāh as dead. Rather they are alive with their Lord being provided for.

[Sūrah Āli 'Imrān 3:169]

قال الإمام أحمد (ج ١ ص ٢٦٥): ثنا يعقوب ثنا أبي عن ابن إسحاق حدثني إسماعيل بن أمية بن عمرو بن سعيد عن أبي الزبير المكي عن ابن عباس قال: قال رسول الله: لما أصيب إخوانكم بأحد جعل الله عز وجل أرواحهم في أجواف طير خضر ترد أنهار الجنة تأكل من ثمارها وتأوي إلى قناديل من ذهب في ظل العرش فلما وجدوا طيب شربهم ومأكلهم وحسن منقلبهم قالوا: يا ليت إخواننا يعلمون بما صنع الله لنا لئلا يزهدوا في الجهاد ولا ينكلوا عن الحرب فقال الله عز وجل: أنا أبلغهم عنكم فأنزل الله عز وجل هؤلاء الآيات على رسوله: (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ).

وقال الإمام أحمد (ج ١ ص ٢٦٦): ثنا عثمان بن أبي شيبة ثنا عبد الله بن إدريس عن محمد بن إسحاق عن إسماعيل بن أمية عن أبي الزبير عن سعيد بن جبير عن ابن عباس عن النبي نحوه. قال الحافظ ابن كثير: وهذا أثبت. يعني الذي فيه واسطة بين أبي الزبير وابن عباس.

Ibn ʿAbbās ﷺ narrated that the Messenger of Allāh ﷺ said, "When your brothers were killed at Uḥud, Allāh ﷻ placed their souls into the bellies of green birds. They drink from the rivers of Paradise and eat from its fruits. They take shelter at lamps of gold in the shade of the Throne. When they found the delight of their food and drink, and their exquisite place of destiny, they said, 'Oh if only our brothers knew what Allāh did to us so they will not leave off *jihād* or withdraw from battle.' Allāh ﷻ replied, saying, 'I will inform them for you.' Then Allāh ﷻ sent down these verses to His Messenger:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ ﴾

'Think not of those who are killed in the path of Allāh as dead. Rather they are alive…' "

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 1, pp. 265-266, and Shaykh Muqbil رحمه الله classified it to be *ṣaḥīḥ li ghayrihi*.

قال الإمام الترمذي (٣٠١٠): حدثنا يحيى بن حبيب بن عربي نا موسى بن إبراهيم بن كثير الأنصاري قال سمعت طلحة بن خراش قال سمعت جابر بن عبد الله يقول: لقيني رسول الله فقال لي: يا جابر ما لي أراك منكسرا قلت: يا رسول الله استشهد أبي وترك عيالا ودينا قال: ألا أبشرك بما لقي الله به أباك قال: بلى يا رسول الله قال: ما كلم الله أحدا قط إلا من وراء حجابه وأحيى أباك فكلمه كفاحا فقال: تمنَّ عليّ أعطك قال: يا رب تحييني فأقتل فيك ثانية قال الرب تبارك وتعالى: إنه قد سبق مني أنهم لا يرجعون قال: وأنزلت هذه الآية: (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا) الآية.

Jābir ibn 'Abdillāh ﷺ said, "The Messenger of Allāh ﷺ encountered me and he said, 'O Jābir, why is it that I see you downhearted?' I said, 'O Messenger of Allāh, my father was martyred and he left behind dependants and debts.' He said, 'Do you want me to announce to you the good news of what Allāh met your father with?' I (Jābir) said, 'Certainly, O Messenger of Allāh.' He said, 'Allāh has never spoken to anyone except from behind His Veil, but Allāh brought your father back to life and spoke to him face-to-face and said, "Request from me and I will give you." He said, "O my Lord, will you bring me back to life so I can be killed for your sake a second time?" The Lord ﷻ said, "It has already preceded from Me that they will not return."'"

He (Jābir) said, "And this verse was sent down:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ﴾

'Think not of those who are killed in the path of Allāh as dead…'"

At-Tirmidhī transmitted this *ḥadīth* in his *Jāmi'* (3010). Shaykh Muqbil رحمه الله commented, "[The chain of this *ḥadīth*] centers around Mūsā ibn Ibrāhīm ibn Kathīr, whose status is not known; however, the *ḥadīth* has other *aḥādīth* which support it, thus it becomes *ḥasan* as at-Tirmidhī said."

قال الإمام ابن جرير (ج ٧ ص ٣٩٢): حدثنا محمد بن مرزوق قال ثنا عمر بن يونس قال ثنا إسحاق بن أبي طلحة قال ثنا أنس بن مالك في أصحاب النبي الذين أرسلهم نبي الله إلى أهل بئر معونة قال: لا أدري أربعين أو سبعين قال: وعلى ذلك الماء عامر ابن الطفيل الجعفري فخرج أولئك النفر من أصحاب النبي حتى أتوا غارا مشرفا على الماء قعدوا فيه ثم قال بعضهم لبعض: أيكم يبلغ رسالة رسول الله إلى أهل هذا الماء فقال أراه أبو ملحان الأنصاري: أنا أبلغ رسالة رسول الله.

فخرج حتى أتى حيا منهم فاحتبى أمام البيوت ثم قال: يأهل بئر معونة إني رسول رسول الله إني أشهد أن لا إله إلا الله وأن محمدا عبده ورسوله فآمنوا بالله ورسوله فخرج إليه رجل من كسر البيت برمح فضرب به في جنبه حتى خرج من الشق الآخر فقال: الله أكبر فزت ورب الكعبة فاتبعوا أثره حتى أتوا أصحابه فقتلهم أجمعين عامر بن الطفيل. قال: قال إسحاق: حدثني أنس بن مالك أن الله تعالى أنزل فيهم قرآنا رفع بعدما قرأناه زمانا وأنزل الله: (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ).

Anas ibn Mālik ﷺ narrated about the Companions of the Prophet ﷺ whom the Prophet of Allāh ﷺ sent to the people of Bi'r Ma'ūnah (a place between Makkah and 'Asfān). He said, "I cannot remember if they numbered forty or seventy. 'Āmir ibn aṭ-Ṭufayl al-Ja'farī was in charge of that village (Bi'r Ma'ūnah). Those individuals from the Companions of the Prophet ﷺ departed to go to them, until they reached a cave overlooking the village and sat in it. Then one of them said to the others, 'Which one of you will convey the message of the Messenger of Allāh ﷺ to the people of this village?' I think Abū Milḥān al-Anṣārī[58] [was the one who] said, 'I will convey the message of the Messenger of Allāh ﷺ.'

"So he went in their direction until he reached one of their sub-clans, and he sat down in front of their houses and said, 'O people of

[58] This doubt is from one of the narrators in the chain. He was named in *al-Bukhārī* (4092), "Ḥarām ibn Milḥān," the maternal uncle of Anas ﷺ.

Bi'r Ma'ūnah, I am the messenger of the Messenger of Allāh ﷺ sent to you. I bear witness that there is no deity who deserves to be worshipped except Allāh and that Muḥammad is His slave and messenger, so believe in Allāh and His Messenger.' A man then came towards him from the side of the house with a spear and thrust it into his side so hard that it came out his other side. He (the Anṣārī) said, '*Allāhu Akbar* (Allāh is the greatest)! I succeeded, by the Lord of the Ka'bah!'[59]

"Then they (the people of Bi'r Ma'ūnah) followed his trail until they reached his companions (in the cave) and 'Āmir ibn aṭ-Ṭufayl had all of them killed." Isḥāq (a narrator in the chain) said, "Anas ibn Mālik narrated to me that Allāh ﷻ sent down Qur'ān about them; however, its recitation was abrogated after we had recited it for a while.

"Allāh also sent down:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴾

'Think not of those who are killed in the path of Allāh as dead. Rather they are alive with their Lord, being provided for.' "

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 7, p. 392. Shaykh Muqbil رحمه الله said, "In [the *ḥadīth*], the reason for the verse being revealed was because of those who were killed at Bi'r Ma'ūnah. The great scholar ash-Shawkānī said in his *Tafsīr*, 'Whatever the case may be, the verse, when we look at its general wording, includes every martyr.' "

قال الإمام مسلم (٦٧٧): وحدثنا يحيى بن يحيى قال قرأت على مالك عن إسحاق بن عبد الله بن أبي طلحة عن أنس بن مالك قال: دعا رسول الله على

[59] Meaning: "I succeeded in being martyred in the path of Allāh." Refer to *Fatḥ al-Bārī* in the explanation of *ḥadīth* 4091.

الذين قتلوا أصحاب بئر معونة ثلاثين صباحا يدعو على رِعل وذكوان ولِحيان وعصيّة عصت الله ورسوله قال أنس: أنزل الله عز وجل في الذين قتلوا ببئر معونة قرآنا قرأناه حتى نسخ بعد: (ألا بلغوا قومنا أن قد لقينا ربنا فرضي عنا ورضينا عنه).

Anas ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ supplicated thirty mornings against those who killed the Companions of Bi'r Ma'ūnah (meaning, those he sent to Bi'r Ma'ūnah). He supplicated against Ri'l, Dhakwān, Liḥyān, and 'Uṣayyah, who disobeyed Allāh and His Messenger. Anas said, "Allāh ﷻ sent down Qur'ān about those who were killed at Bi'r Ma'ūnah. We used to recite it until it was abrogated:

﴿ ألا بلغوا قومنا أن قد لقينا ربنا فرضي عنا ورضينا عنه ﴾

'Convey to our people that we have met our Lord, He is pleased with us and we are pleased with Him.' "

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (677), as well as al-Bukhārī in his *Ṣaḥīḥ* (4095).

Verse 172

His, the Exalted One's, statement:

﴿ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ ﴾

Those who answered (the call of) Allāh and the Messenger after being wounded; for those of them who do good deeds and fear Allāh, there is a great reward.

[Sūrah Āli 'Imrān 3:172][60]

[60] Shaykh Muqbil ﷺ, in the latest edition of his book, declared the *ḥadīth* he mentioned

Verse 186

His, the Exalted One's, statement:

﴿ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ﴾

And you shall certainly hear much that will offend you from those who received the Book before you and from those who ascribe partners to Allāh...

[Sūrah Āli 'Imrān 3:186]

قال الإمام أبو داود (٣٠٠٠): حدثنا محمد بن يحيى بن فارس أن الحكم بن نافع حدثهم نا شعيب عن الزهري عن عبد الرحمن بن عبد الله بن كعب بن

---

here in the earlier editions to be *mursal*. However, I came across a different *ḥadīth* which contains the reason why this verse was revealed, so I mentioned it here for the benefit of the readers:

قال الإمام البخاري (٤٠٧٧): حدثنا محمد حدثنا أبو معاوية عن هشام عن أبيه عن عائشة: (وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا) قالت لعروة: يابن أختي كان أبواك منهم الزبير وأبو بكر لما أصاب رسول الله ما أصاب يوم أحد وانصرف عنه المشركون خاف أن يرجعوا قال: من يذهب في أثرهم فانتدب منهم سبعون رجلا قال: كان فيهم أبو بكر والزبير.

'Urwah narrated on 'Āishah ﷺ:

﴿ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ ﴾

Those who answered (the call of) Allāh and the Messenger after being wounded; for those of them who do good deeds and fear Allāh, there is a great reward.

She said to 'Urwah, "O son of my sister, your two fathers, az-Zubayr and Abū Bakr, were amongst them. When that which afflicted the Messenger of Allāh ﷺ occurred on the day of Uḥud and the polytheists departed, turning away from him, he was afraid that [his Companions] might turn back, so he said, 'Who will follow their trail?' Seventy men then volunteered. Abū Bakr and az-Zubayr were amongst them."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4077). Al-Ḥāfidḥ Ibn Ḥajar said in *Fatḥ al-Bārī*, in the explanation of this *ḥadīth*, "His (al-Bukhārī's) statement, 'Chapter: "Those who answered (the call of) Allāh and the Messenger..."' Meaning, the reason why it was revealed, and that it pertains to Uḥud."

Also, al-Wāḥidī mentioned this *ḥadīth* in his book *Asbāb an-Nuzūl* (*Reasons for the Descending of the Revelation*) p. 111, and al-Ḥāfidḥ Ibn Ḥajar in his book *al-'Ujāb Fī Bayān al-Asbāb*, vol. 2, p. 790.

مالك عن أبيه وكان أحد الثلاثة الذين تيب عليهم: وكان كعب بن الأشرف يهجو النبي ويحرّض عليه كفار قريش وكان النبي حين قدم المدينة وأهلها أخلاط منهم المسلمون والمشركون يعبدون الأوثان واليهود وكانوا يؤذون النبي وأصحابه فأمر الله عز وجل نبيه بالصبر والعفو ففيهم أنزل الله تعالى: (وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ) الآية فلما أبى كعب بن الأشرف أن ينزع عن أذى النبي أمر النبي سعد بن معاذ أن يبعث رهطا يقتلونه فبعث محمد بن مسلمة ، وذكر قصة قتله ، فلما قتلوه فزعت اليهود والمشركون فغدوا على النبي فقالوا: طرق صاحبنا فقتل فذكر لهم النبي الذي كان يقول ودعاهم النبي إلى أن يكتب بينه وبينهم كتابا ينتهون إلى ما فيه فكتب النبي بينه وبينهم وبين المسلمين عامة صحيفة.

قال المنذري: قوله: عن أبيه فيه نظر فإن أباه عبد الله بن كعب ليست له صحبة ولا هو أحد الثلاثة الذين تيب عليهم ويكون الحديث على هذا مرسلا ويحتمل أن يكون أراد بأبيه جده وهو كعب بن مالك فيكون الحديث على هذا مسندا إذ قد سمع عبد الرحمن من جده كعب بن مالك وكعب هو أحد الثلاثة الذين تيب عليهم وقد وقع مثل هذا في الأسانيد في غير موضع.اه من عون المعبود بتصرف وذكره الواحدي في أسباب النزول بهذا السند وبهذا اللفظ.

Ka'b ibn Mālik ﷺ, one of the three who were forgiven (after staying behind for the Battle of Tabūk) narrated that Ka'b ibn al-Ashraf (a Jew) used to ridicule the Prophet ﷺ and incite the disbelievers of the Quraysh against him. The Prophet ﷺ arrived in Madīnah at a time when its people were mixed: they included the Muslims, the polytheists who worshipped idols, and the Jews. They (the polytheists and the Jews) used to harm the Prophet ﷺ and his Companions. Allāh ﷻ ordered His Prophet ﷺ to be patient and pardon, and because of them Allāh ﷻ sent down:

﴿ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ ﴾

And you shall certainly hear much that will offend you from those who received the Book before you...

Then, when Ka'b ibn al-Ashraf refused to stop offending the Prophet ﷺ, the Prophet ﷺ ordered Sa'd ibn Mu'ādh to dispatch a group to kill him. So [Sa'd] sent Muḥammad ibn Maslamah. [The narrator] mentioned the story of how [Ka'b ibn al-Ashraf] was killed, explaining that when they killed him, the Jews and the polytheists were frightened, so they went to the Prophet ﷺ and said, "Our companion was struck and killed!" The Prophet ﷺ then mentioned to them what he (Ka'b) used to say, and he invited them to write a treaty between himself and them, and for them to adhere to it. The Prophet ﷺ then had a treaty written between himself and them and the Muslims in general.

Abū Dāwūd transmitted this *ḥadīth* in his *Sunan* (3000).

Verse 188

His, the Exalted One's, statement:

﴿ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

Think not that those who rejoice in what they have done and love to be praised for what they have not done—think not that they are safe from the punishment. For them is a painful punishment.

[Sūrah Āli 'Imrān 3:188]

قال الإمام البخاري (٤٥٦٧): حدثنا سعيد بن أبي مريم حدثنا محمد بن جعفر قال حدثني زيد بن أسلم عن عطاء بن يسار عن أبي سعيد الخدري أن رجالا من المنافقين على عهد رسول الله كان إذا خرج رسول الله إلى الغزو تخلفوا عنه وفرحوا بمقعدهم خلاف رسول الله فإذا قدم رسول الله اعتذروا إليه وحلفوا وأحبوا أن يحمدوا بما لم يفعلوا فنزلت: (لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا).

Abū Sa'īd al-Khudrī ﷺ narrated that a group of men from the hypocrites during the time of the Messenger of Allāh ﷺ would stay behind when the Messenger of Allāh ﷺ would set out for a battle, and they would be happy with staying behind the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ would return, they would give him their excuses and swear, and they loved to be praised for what they did not do. Then the verse descended:

﴿ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا ﴾

Think not that those who rejoice in what they have done and love to be praised for what they have not done...

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4567), as well as Muslim in his *Ṣaḥīḥ* (2777).

قال الإمام البخاري (٤٥٦٨): حدثني إبراهيم بن موسى أخبرنا هشام أن ابن جريج أخبرهم عن بن أبي مليكة أن علقمة بن وقاص أخبره أن مروان قال لبوابه: اذهب يا رافع إلى ابن عباس فقل له: لئن كان كل امرئ فرح بما أوتي وأحب أن يحمد بما لم يفعل معذبا لنعذبنّ أجمعون فقال ابن عباس: ما لكم ولهذه الآية إنما دعا النبي يهودا وسألهم عن شيء فكتموه إياه وأخبروه بغيره فأرَوه أن قد استحمدوا إليه بما أخبروه عنه فيما سألهم وفرحوا بما أتوا من كتمانهم ثم قرأ ابن عباس: (وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ) كذلك حتى قوله: (يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا). تابعه عبد الرزاق عن ابن جريج. حدثنا ابن مقاتل أخبرنا الحجاج عن ابن جريج أخبرني ابن أبي مليكة عن حميد بن عبد الرحمن بن عوف أنه أخبره مروان بهذا.

Marwān said to his gatekeeper, "O Rāfi', go to Ibn 'Abbās and say to him, 'If every person who becomes happy with what he brought forth and loves to be praised for what he did not do is to be punished, we will all be punished!'" Ibn 'Abbās ﷺ said, "What is with you and this verse? (Verily, this verse was only revealed because

of the People of the Book).[61] The Prophet ﷺ called some Jews and asked them about something. So they concealed from him what he asked about and told him something else. They thought they earned his praise for what they told him in response to what he asked, and they were happy about what they did in terms of concealing what he asked about."

Then Ibn 'Abbās recited:

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ ﴾

And (mention) when Allāh took a covenant from those who were given the Book...

[Sūrah Āli 'Imrān 3:187]

up to His statement:

﴿ يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا ﴾

...those who rejoice in what they have done and love to be praised for what they have not done...

[Sūrah Āli 'Imrān 3:188]

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4568) and by Muslim in his *Ṣaḥīḥ* (2778).

Shaykh Muqbil رحمه الله said, "It is possible to harmonize between the two *aḥādīth* by saying that the verse was revealed because of the two groups. That is what al-Ḥāfidh said in *Fatḥ al-Bārī* (explanation of *ḥadīth* 4567). I say, it would be better to give preference to the *ḥadīth* of Abū Sa'īd because the *ḥadīth* of Ibn 'Abbās is one of the *aḥādīth* in the two *Ṣaḥīḥs* which has been criticized, as mentioned in the preface of *Fatḥ al-Bārī*, vol. 2, p. 132.

"Also, it is meaningless to say that the verse is limited to the People of the Book. Al-Ḥāfidh said in *Fatḥ al-Bārī* (explanation of *ḥadīth*

---

[61] What is between the parentheses was taken from the narration of this *ḥadīth* in Muslim (2778).

4567), 'And its general wording includes everyone who does a good deed then becomes happy because of that, the type of happiness that is accompanied by conceit and vanity, and he loves that people praise him for what he did not do.'

"Also, of those things which support what I said about giving preference (to the *ḥadīth* of Abū Sa'īd) is that al-Ḥāfidh ﷺ in *Fatḥ al-Bārī* said about Rāfi', the messenger sent to Ibn 'Abbās, whom the *ḥadīth* centers around, 'I did not find him mentioned in the books about the narrators. (I only found him) mentioned in the *ḥadīth,* and it appears to me from the wording of the *ḥadīth* that he went to Ibn 'Abbās and gave him the message, then returned to Marwān with the answer, and if he was not trustworthy with Marwān then he would not be content with sending him…' May Allāh have mercy upon him. So based upon this, Rāfi's status is unknown."

Verse 199

His, the Exalted One's, statement:

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ ﴾

And verily there are some of the People of the Book who believe in Allāh and in what has been revealed to you and in what has been revealed to them…

[Sūrah Āli 'Imrān 3:199]

قال الإمام أبو بكر البزار كما في كشف الأستار (ج ١ ص ٣٩٢): حدثنا محمد بن عبد الرحمن بن المفضل الحراني ثنا عثمان بن عبد الرحمن ثنا عبد الرحمن بن ثابت بن ثوبان عن حميد عن أنس عن النبي (ح) وحدثنا أحمد بن بكار الباهلي ثنا المعتمر ابن سليمان ثنا حميد الطويل عن أنس أن النبي صلى على النجاشي حين نُعي فقيل: يا رسول الله تصلي على عبد حبشي فأنزل الله عز وجل: (وَإِنَّ مِنْ أَهْلِ الْكِتَابِ) الآية.

Anas ﷺ narrated that the Prophet ﷺ prayed the *janāzah* (funeral prayer) for an-Najāshī when his death was announced. It was said, "O Messenger of Allāh, do you pray for an Abyssinian slave?" Then Allāh ﷻ sent down:

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ ﴾

And verily there are some of the People of the Book...

Al-Bazzār transmitted this *ḥadīth* as mentioned in the book *Kashf al-Astār*, vol. 1, p. 392.

Shaykh Muqbil رحمه الله commented, "I mentioned in my *ḥadīth* checking of *Tafsīr Ibn Kathīr*, vol. 2, p. 226, 'The *ḥadīth* has numerous chains, and because of them it rises to the level of being authentic, although the *ḥadīth* has a basis in the *Ṣaḥīḥayn*: *Ṣaḥīḥ al-Bukhārī* (chapter), "The Virtues of the Anṣār," vol. 5, pp. 64-65 and the chapter, "The Funeral Prayers," vol. 2, pp. 108-109, and *Ṣaḥīḥ Muslim* in the book, "The Funeral Prayers," vol. 3, pp. 54-55.

SŪRAH AN-NISĀ'

Verse 3

His, the Exalted One's, statement:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ ﴾

And if you fear that you will not be able to deal justly with the orphan girls...

[Sūrah an-Nisā' 4:3]

قال الإمام البخاري (٤٥٧٣): حدثني إبراهيم بن موسى أخبرنا هشام عن ابن جريج قال أخبرني هشام بن عروة عن أبيه عن عائشة أن رجلا كانت له يتيمة فنكحها وكان لها عذق وكان يمسكها عليه ولم يكن لها من نفسه شيء فنزلت فيه: (وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ) أحسبه قال: كانت شريكته في ذلك العذق وفي ماله.

'Āishah ﷺ narrated that a man was in charge of an orphan girl and then he married her. She owned a date palm tree and he used to keep her as a wife because of it, even though he had no desire for her. Then the verse descended because of him:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ ﴾

And if you fear that you will not be able to deal justly with the orphan girls...

I think[62] he said, "She was his partner in regards to the date palm

[62] This doubt is from Hishām ibn Yūsuf, one of the narrators in the chain, as al-Ḥāfidḥ Ibn Ḥajar mentioned in *Fatḥ al-Bārī*.

tree and his wealth."[63]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4573) and Muslim transmitted it in his *Ṣaḥīḥ* (3018).

Verse 6

His, the Exalted One's, statement:

﴿ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ﴾

And whoever (amongst the guardians) is rich should refrain (from taking wages), and whoever is poor, let him take what is just and reasonable...

[Sūrah an-Nisā' 4:6]

قال الإمام البخاري (٤٥٧٥): حدثني إسحاق أخبرني عبد الله بن نمير حدثنا هشام عن أبيه عن عائشة في قوله تعالى: (وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ) أنها نزلت في مال اليتيم إذا كان فقيرا فإنه يأكل منه مكان قيامه عليه بمعروف.

'Āishah ﵂ said about His ﷻ statement:

﴿ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ﴾

And whoever (amongst the guardians) is rich should refrain (from taking wages), and whoever is poor let him take what is just and reasonable...

---

[63] Al-Ḥāfidḥ Ibn Ḥajar said in the explanation of this *ḥadīth* in *Fatḥ al-Bārī*, "His statement, 'A man was in charge of an orphan girl. Then he married her,' is how Hishām (ibn Yūsuf) mentioned (the *ḥadīth*) on Ibn Jurayj. He made it seem as if [the verse] was revealed because of a specific person, while it is well-known from the narrations on Hishām ibn 'Urwah that it is general, and that is how al-Ismā'īlī narrated it from the chain of Ḥajjāj ibn Muḥammad on Ibn Jurayj, and its text is: 'It was revealed because of the man who is in charge of an orphan girl...' "

"This verse descended pertaining to the wealth of the orphan. If he (the guardian) is poor, he is allowed to take what is just and reasonable in exchange for his administration of the wealth."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4575), as well as Muslim in his *Ṣaḥīḥ* (3019).

Verse 11

His, the Exalted One's, statement:

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ﴾

Allāh commands you concerning your children's (inheritance)...

[Sūrah an-Nisā' 4:11]

قال الإمام البخاري (٤٥٧٧): حدثني إبراهيم بن موسى أخبرنا هشام أن ابن جريج قال أخبرني ابن المنكدر عن جابر قال: عادني رسول الله وأبو بكر في بني سلمة ماشيين فوجدني النبي لا أعقل فدعا بماء فتوضأ منه ثم رش عليّ فأفقت فقلت: ما تأمرني أن أصنع في مالي يا رسول الله فنزلت: (يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ).

Jābir ﷺ said, "The Prophet ﷺ and Abū Bakr walked over to visit me while I was sick in [the area of] the tribe Banī Salimah (Jābir's tribe). The Prophet ﷺ entered and found me passed out. He called for water and made ablution from it, and then he sprinkled some of the water on me. I then regained consciousness and said, 'What do you order me to do with my wealth, O Messenger of Allāh?' Then the verse descended:

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ﴾

'Allāh commands you concerning your children...'"

As for this *ḥadīth*, al-Bukhārī transmitted it in his *Ṣaḥīḥ* (4577) and

Muslim transmitted it in his *Ṣaḥīḥ* (1616/6).

Verse 19

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا ﴾

O you who believe, it is not permissible for you to inherit women against their will...

[Sūrah an-Nisā' 4:19]

قال الإمام البخاري (٤٥٧٩): حدثنا محمد بن مقاتل أخبرنا أسباط بن محمد حدثنا الشيباني عن عكرمة عن ابن عباس ، قال الشيباني: وذكره أبو الحسن السوائي ولا أظنه ذكره إلا عن ابن عباس (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ) قال: كانوا إذا مات الرجل كان أولياؤه أحق بامرأته إن شاء بعضهم تزوجها وإن شاءوا زوجوها وإن شاءوا لم يزوجوها وهم أحق بها من أهلها فنزلت هذه الآية في ذلك.

On Ibn 'Abbās ﷺ:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا ۖ
وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ ﴾

O you who believe, it is not permissible for you to inherit women against their will, and do not treat them with harshness that you may take off with a portion of what you have given them...

He (Ibn 'Abbās) said, "When a man would die, they used to give his relatives more right to his wife (than her relatives). If one of them wished he would marry her, and if they wished they would marry her off (to someone), and if they wished they would not marry her off. They had more right to her than her own family. Then this verse

descended because of that."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4579).

قال الحافظ ابن كثير (ج ١ ص ٤٦٥): وروى وكيع عن سفيان عن علي بن بَذيمة عن مقسم عن ابن عباس: كانت المرأة في الجاهلية إذا توفي عنها زوجها فجاء رجل فألقى عليها ثوبا كان أحق بها فنزلت: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا).

Ibn 'Abbās ﷺ narrated that in the days of *Jāhiliyyah,* if a woman's husband were to die, and [then] a man came to her and threw a piece of clothing on her, he would have more right to her. Then the verse descended:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا ﴾

O you who believe, it is not permissible for you to inherit women against their will...

Regarding this *ḥadīth*, al-Ḥāfiḍh Ibn Kathīr mentioned it with its chain in his *Tafsīr*, vol. 1, p. 465. Shaykh Muqbil رحمه الله said, "'Alī ibn Badhīmah, the author of *as-Sunan*, transmitted his narrations and he is a trustworthy narrator. The rest of the people of the chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)."

Verses 22-23

His, the Exalted One's, statement:

﴿ وَلَا تَنكِحُوا مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاءِ ﴾

And do not marry women whom your fathers married...

[Sūrah an-Nisā' 4:22-23]

قال الإمام ابن جرير (ج ٨ ص ١٣٢): حدثني محمد بن عبد الله المخرمي قال حدثنا قراد قال حدثنا ابن عيينة عن عمرو عن عكرمة عن ابن عباس قال: كان أهل الجاهلية يحرمون ما يحرم إلا امرأة الأب والجمع بين الأختين قال: فأنزل الله: (وَلَا تَنكِحُوا مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ) إلى قوله: (وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ).

Ibn 'Abbās ﷺ said, "The people of *Jāhiliyyah* used to forbid marrying those forbidden from marriage except the father's wife and having two sisters in wedlock at the same time. So Allāh sent down:

﴿ وَلَا تَنكِحُوا مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ﴾

'And do not marry women whom your fathers married except what has already passed...'

"up to His statement:

﴿ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ ﴾

'...and two sisters in wedlock at the same time...' "

As for this *ḥadīth*, Ibn Jarīr transmitted it in his *Tafsīr*, vol. 8, p. 132. Shaykh Muqbil ﷺ said, "The people of the *ḥadīth*'s chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim) except for Muḥammad ibn 'Abdillāh al-Makhramī, but he is a *ḥāfidh* and trustworthy."

Verse 24

His, the Exalted One's, statement:

﴿ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ﴾

Also (forbidden are) women already married except those (captives) whom your right hands possess...

[Sūrah an-Nisā' 4:24]

قال الإمام مسلم (١٤٥٦): حدثني عبيد الله بن عمر بن ميسرة القواريري حدثنا يزيد بن زريع حدثنا سعيد بن أبي عروبة عن قتادة عن صالح أبي الخليل عن أبي علقمة الهاشمي عن أبي سعيد الخدري أن رسول الله يوم حنين بعث جيشا إلى أوطاس فلقوا عدوا فقاتلوهم فظهروا عليهم وأصابوا لهم سبايا فكأن ناسا من أصحاب رسول الله تحرجوا من غشيانهن من أجل أزواجهن من المشركين فأنزل الله عز وجل في ذلك: (وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ) أي فهن لكم حلال إذا انقضت عدتهن.

Abū Sa'īd al-Khudrī ﷺ narrated that on the day of Ḥunayn, the Messenger of Allāh ﷺ sent an army to Awṭās (a place in aṭ-Ṭā'if). They encountered an enemy and fought them, and they were victorious and captured some female prisoners of war. Then it was as if some of the Companions of the Messenger of Allāh ﷺ avoided having sex with them out of fear of sin, because they (the women) were married to polytheists. Because of that, Allāh ﷻ sent down:

﴿ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ﴾

Also (forbidden are) women already married except those (captives) whom your right hands possess...

Meaning they are permissible for you when their waiting period[64] has expired.

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1456).

Verse 59

His, the Exalted One's, statement:

[64] The waiting period for the pregnant captive woman is until she gives birth, and the waiting period for the non-pregnant captive woman is one menstrual cycle, as an-Nawawī mentioned in his explanation of *Ṣaḥīḥ Muslim*.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ﴾

O you who believe, obey Allāh and obey the Messenger and those in authority amongst you…

[Sūrah an-Nisā' 4:59]

قال الإمام البخاري (٤٥٨٤): حدثنا صدقة بن الفضل أخبرنا حجاج بن محمد عن ابن جريج عن يعلى بن مسلم عن سعيد بن جبير عن ابن عباس: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ) قال: نزلت في عبد الله بن حذافة بن قيس إذ بعثه النبي في سرية.

On Ibn ‘Abbās ﷺ:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ﴾

O you who believe, obey Allāh and obey the Messenger and those in authority amongst you…

He said, “The verse descended because of ‘Abdullāh ibn Ḥudhāfah ibn Qays when the Prophet ﷺ sent him on a raiding party.”

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4584) and it is clarified by the following *ḥadīth*:

قال الإمام البخاري (٤٣٤٠): حدثنا مسدد حدثنا عبد الواحد حدثنا الأعمش حدثني سعد بن عبيدة عن أبي عبد الرحمن عن علي قال: بعث النبي سرية واستعمل عليها رجلا من الأنصار وأمرهم أن يطيعوه فغضب فقال: أليس أمركم النبي أن تطيعوني قالوا: بلى قال: فاجمعوا لي حطبا فجمعوا له فقال: أوقدوا نارا فأوقدوها فقال: ادخلوها فهموا وجعل بعضهم يمسك بعضا ويقولون: فررنا إلى النبي من النار فما زالوا حتى خمدت النار فسكن غضبه فبلغ النبي فقال: لو دخلوها ما خرجوا منها إلى يوم القيامة الطاعة في المعروف.

'Alī ﷺ said, "The Prophet ﷺ dispatched a raiding party and put a man from the Anṣār in charge of them and ordered them to obey him. Then (while out with the raiding party) the man got angry and said, 'Did not the Prophet ﷺ order you all to obey me?' They said, 'Certainly!' He said, 'In that case, gather for me some firewood.' So they gathered it. He said, 'Light a fire.' So they lit a fire. He then said, 'Enter it.' They contemplated and they held on to one another, and they said, 'We fled to the Prophet ﷺ, fleeing from the fire.' They remained in that state until the fire died out and [the man's] anger ceased. News of that reached the Prophet ﷺ, so he said, 'If they were to have entered it, they would not have left it until the Day of Resurrection. Obedience is only in righteousness.' "

As for this *ḥadīth*, al-Bukhārī transmitted it in his *Ṣaḥīḥ* (4340).

Verse 60

His, the Exalted One's, statement:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴾

Have you not seen those who claim that they believe in what has been sent down to you and in what has been sent down before you? They want to go for judgment (in their disputes) to the *ṭāghūt* (the one who judges with falsehood from sources other than the Book and the Sunnah) while they have been ordered to reject it. And the Shayṭān wants to lead them far astray.

[Sūrah an-Nisā' 4:60]

قال الحافظ ابن كثير في التفسير (ج ١ ص ٥١٩): قال الطبراني: حدثنا أبو زيد أحمد بن يزيد الحوطي حدثنا أبو اليمان حدثنا صفوان بن عمرو عن عكرمة عن

ابن عباس قال: كان أبو برزة الأسلمي كاهنا يقضي بين اليهود فيما يتنافرون فيه فتنافر إليه ناس من المسلمين فأنزل الله عز وجل: (أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ) إلى قوله: (إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا).

Ibn 'Abbās ﷺ narrated that Abū Barzah al-Aslamī was a fortune-teller who used to judge between the Jews in their disputes, and some Muslims went to him for judgment in their dispute. Then Allāh ﷻ sent down:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ﴾

Have you not seen those who claim that they believe what has been sent down to you and in what has been sent down before you...

up to His statement:

﴿ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴾

We only intended to do good and make reconciliation.

[Sūrah an-Nisā' 4:62]

At-Ṭabarānī transmitted this *ḥadīth*, as Ibn Kathīr mentioned in his *Tafsīr*, vol. 1, p. 519. Shaykh Muqbil رحمه الله mentioned that Ibn al-Qaṭṭān said about Abū Zayd Aḥmad ibn Yazīd al-Ḥūṭī, the shaykh of aṭ-Ṭabarānī in this chain, "His status is not known." However, he has been supported by Ibrāhīm ibn Sa'īd al-Jawharī in the chain that al-Wāḥidī transmitted in his book *Asbāb an-Nuzūl*.

Verse 65

His, the Exalted One's, statement:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ﴾

But no, by your Lord, they do not have faith until they make you the judge in the disputes between them...

[Sūrah an-Nisā' 4:65]

قال الإمام البخاري (٤٥٨٥): حدثنا علي بن عبد الله حدثنا محمد بن جعفر أخبرنا معمر عن الزهري عن عروة قال: خاصم الزبير رجلا من الأنصار في شَريج من الحرة فقال النبي: اسق يا زبير ثم أرسل الماء إلى جارك فقال الأنصاري: يا رسول الله أن كان ابن عمتك فتلون وجهه ثم قال: اسق يا زبير ثم احبس الماء حتى يرجع إلى الجدر ثم أرسل الماء إلى جارك واستوعى النبي للزبير حقه في صريح الحكم حين أحفظه الأنصاري وكان أشار عليهما بأمر لهما فيه سعة قال الزبير: فما أحسب هذه الآية إلا نزلت في ذلك: (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ).

'Urwah said, "Az-Zubayr had a dispute with a man from the Anṣār over an irrigation canal at al-Ḥarrah. The Prophet ﷺ said, 'O Zubayr, irrigate first, then send the water to your neighbor.' The Anṣārī man said, 'O Messenger of Allāh, is that because he is the son of your aunt?' His ﷺ face changed, then he said, 'O Zubayr, irrigate, then hold the water until the irrigation ditches (around the trunks of the date palm trees) are filled, then send the water to your neighbor.' The Prophet ﷺ gave az-Zubayr his full right in the judgment after the Anṣārī man made him angry, while before that he suggested to them something they could both feel comfortable with. Az-Zubayr said, 'I do not think the following verse descended for any other reason:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ﴾

"But no, by your Lord, they do not have faith until they make you the judge in the disputes between them..."'"

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4585), as well as Muslim in his *Ṣaḥīḥ* (2357).

Verse 69

His, the Exalted One's, statement:

﴿ وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴾

And whoever obeys Allāh and the Messenger, they will be in the company of those on whom Allāh has bestowed His grace, from the prophets, the *ṣiddīqīn* (the truthful ones foremost in faith), the martyrs and the righteous, and how excellent are those as companions!

[Sūrah an-Nisā' 4:69]

قال الإمام الطبراني في الصغير (ج ١ ص ٢٦): حدثنا أحمد بن عمرو الخلال المكي أبو عبد الله حدثنا عبد الله بن عمران العابدي حدثنا فضيل بن عياض عن منصور عن إبراهيم عن الأسود عن عائشة قالت: جاء رجل إلى النبي فقال: يا رسول الله إنك لأحب إليّ من نفسي وإنك لأحب إليّ من أهلي ومالي وأحب إليّ من ولدي لأكون في البيت فأذكرك فما أصبر حتى آتيك فأنظر إليك وإذا ذكرت موتي وموتك عرفت أنك إذا دخلت الجنة رفعت مع النبيّين وإني إذا دخلت الجنة خشيت ألا أراك فلم يرد عليه النبي حتى نزل جبريل عليه السلام بهذه الآية: (وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا) الآية. لم يروه عن منصور عن إبراهيم عن الأسود عن عائشة إلا فضيل تفرد به عبد الله بن عمران.

'Āishah ﷺ said, "A man came to the Prophet ﷺ and said, 'O Messenger of Allāh, indeed you are more beloved to me than myself. Indeed, you are more beloved to me than my wife and my wealth, and you are more beloved to me than my children. Indeed, when I am in my house and then I remember you, I cannot bear it until I come and see you. When I contemplate my death and your

death, I know that when you enter paradise you will be raised with the prophets, and when I enter paradise, I fear I will not see you.' The Prophet ﷺ did not respond until Jibrīl ﷺ came down with this verse:

﴿ وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴾

'And whoever obeys Allāh and the Messenger, they will be in the company of those on whom Allāh has bestowed His grace, from the prophets, the *ṣiddīqīn* (the truthful ones foremost in faith), the martyrs and the righteous...' "

Aṭ-Ṭabarānī transmitted this *ḥadīth* in *al-Mu'jam aṣ-Ṣaghīr*, vol. 1, p. 26. Shaykh Muqbil رحمه الله said, "...and ash-Shawkānī said that al-Maqdisī declared it to be *ḥasan*, and it has supporting *aḥādīth* which strengthen it, as mentioned in the *Tafsīr* of Ibn Kathīr, vol. 1, p. 523."

Verse 77

His, the Exalted One's, statement:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ ﴾

Have you not seen those who were told to hold back their hands (from fighting) and establish the prayer...

[Sūrah an-Nisā' 4:77]

قال الإمام النسائي في المجتبى (ج ٦ ص ٢-٣): أخبرنا محمد بن علي بن الحسن بن شقيق قال أنبأنا أبي قال أنبأنا الحسين بن واقد عن عمرو بن دينار عن عكرمة عن ابن عباس أن عبد الرحمن بن عوف وأصحابا له أتوا النبي بمكة

فقالوا: يا رسول الله إنا كنا في عزة ونحن مشركون فلما آمنا صرنا أذلة فقال: إني أمرت بالعفو فلا تقاتلوا فلما حولنا الله إلى المدينة أمرنا بالقتال فكفوا فأنزل الله عز وجل: (أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ).

Ibn 'Abbās ﷺ narrated that 'Abdur-Raḥmān ibn 'Awf and some of his companions went to the Prophet ﷺ in Makkah and said, "O Messenger of Allāh, when we were polytheists we were in a powerful state. Then when we believed, we became weak." He ﷺ said, "I have been ordered to pardon, so do not fight." Then when Allāh moved us to Madīnah, we were ordered to fight, and they refrained from fighting. Then Allāh ﷻ sent down:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ ﴾

Have you not seen those who were told to hold back their hands (from fighting) and establish the prayer...

An-Nasā'ī has transmitted this *ḥadīth* in *al-Mujtabā*, vol. 6, pp. 2-3.

Shaykh Muqbil رحمه الله said, "Regarding the *ḥadīth*, al-Ḥākim has transmitted it in vol. 2, p. 66 and p. 307, and he said in both places, 'Authentic according to the standards of al-Bukhārī, although they (al-Bukhārī and Muslim) did not transmit it.' Adh-Dhahabī was silent in that regard (he did not oppose that ruling). What they said is problematic because Ḥusayn ibn Wāqid is not from the people of al-Bukhārī, so it is more appropriate to say its people are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim) because Ḥusayn is from the people of Muslim, and 'Ikrimah is from the people of al-Bukhārī and from the people of Muslim when he is accompanied by someone else..."

Verse 83

His, the Exalted One's, statement:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ﴾

And when there comes to them a matter concerning safety or fear, they publicize it…

[Sūrah an-Nisā' 4:83]

قال الإمام مسلم (١٤٧٩/٣٠): حدثني زهير بن حرب حدثنا عمر بن يونس الحنفي حدثنا عكرمة بن عمار عن سماك أبي زُميل حدثني عبد الله بن عباس حدثني عمر بن الخطاب قال: لما اعتزل نبي الله نساءه قال: دخلت المسجد فإذا الناس ينكتون بالحصى ويقولون: طلق رسول الله نساءه وذلك قبل أن يُؤمرن بالحجاب فقال عمر: فقلت: لأعلمن ذلك اليوم قال: فدخلت على عائشة فقلت: يا بنت أبي بكر أقد بلغ من شأنك أن تؤذي رسول الله فقالت: ما لي وما لك يابن الخطاب عليك بعيبتك. قال: فدخلت على حفصة بنت عمر فقلت لها: يا حفصة أقد بلغ من شأنك أن تؤذي رسول الله والله لقد علمت أن رسول الله لا يحبك ولولا أنا لطلقك رسول الله فبكت أشد البكاء فقلت لها: أين رسول الله قالت: هو في خزانته في المشربة.

فدخلت فإذا أنا برباح غلام رسول الله قاعدا على أُسكُفّة المشربة مدلّ رجليه على نقير من خشب وهو جذع يرقى عليه رسول الله وينحدر فناديت: يا رباح استأذن لي عندك على رسول الله فنظر رباح إلى الغرفة ثم نظر إليّ فلم يقل شيئا ثم قلت: يا رباح استأذن لي عندك على رسول الله فنظر رباح إلى الغرفة ثم نظر إليّ فلم يقل شيئا ثم رفعت صوتي فقلت: يا رباح استأذن لي عندك على رسول الله فإني أظن أن رسول الله ظن أني جئت من أجل حفصة والله لئن أمرني رسول الله بضرب عنقها لأضربن عنقها ورفعت صوتي فأومأ إليّ أن ارقه فدخلت على رسول الله وهو مضطجع على حصير فجلست فأدنى عليه إزاره وليس عليه غيره وإذا الحصير قد أثر في جنبه فنظرت ببصري في خزانة رسول الله فإذا أنا بقبضة من شعير نحو الصاع ومثلها قرظا في ناحية الغرفة وإذا أفيق معلق قال: فابتدرت عينايَ قال: ما يبكيك يابن الخطاب قلت يا نبي الله وما لي لا أبكي

وهذا الحصير قد أثر في جنبك وهذه خزانتك لا أرى فيها إلا ما أرى وذاك قيصر وكسرى في الثمار والأنهار وأنت رسول الله وصفوته وهذه خزانتك.

فقال: يابن الخطاب ألا ترضى أن تكون لنا الآخرة ولهم الدنيا قلت: بلى قال: ودخلت عليه حين دخلت وأنا أرى الغضب في وجهه فقلت: يا رسول الله ما يشق عليك من شأن النساء فإن كنت طلقتهن فإن الله تعالى معك وملائكته وجبريل وميكائيل وأنا وأبو بكر والمؤمنون معك وقلما تكلمت وأحمد الله بكلام إلا رجوت أن يكون الله يُصدّق قولي الذي أقول ونزلت هذه الآية آية التخيير: (عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ) (وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ). وكانت عائشة بنت أبي بكر وحفصة تظاهران على سائر نساء النبي.

فقلت: يا رسول الله أطلقتهن قال: لا قلت: يا رسول الله إني دخلت المسجد والمسلمون ينكتون بالحصى يقولون طلق رسول الله نساءه أفأنزل فأخبرهم أنك لم تطلقهن قال: نعم إن شئت فلم أزل أحدثه حتى تحسر الغضب عن وجهه وحتى كشر فضحك وكان من أحسن الناس ثغرا ثم نزل نبي الله ونزلت ونزلت أتشبث بالجذع ونزل رسول الله كأنما يمشي على الأرض ما يمسه بيده فقلت: يا رسول الله إنما كنت في الغرفة تسعة وعشرين قال: إن الشهر يكون تسعا وعشرين فقمت على باب المسجد فناديت بأعلى صوتي: لم يطلق رسول الله نساءه ونزلت هذه الآية: (وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ) فكنت أنا استنبطت ذلك الأمر وأنزل الله عز وجل آية التخيير.

'Umar ibn al-Khaṭṭāb ﷺ narrated about when the Prophet of Allāh ﷺ cut off relations with his wives, saying, "I entered the *masjid* and found the people scratching up the ground with pebbles (out of grief), and they were saying, 'The Messenger of Allāh ﷺ divorced his wives.' This was before they were ordered to wear the veil."[65]

---

[65] Ibn Ḥajar said in *Fatḥ al-Bārī*, in the explanation of *ḥadīth* 5191, "That is how it came in this narration, and it is a clear mistake, because the revelation of the veil took place in

'Umar said, "I will come to know today what happened. So I entered upon 'Āishah and said, 'O daughter of Abū Bakr, have you gone so far as to annoy the Messenger of Allāh ﷺ?!' She said, 'What business do I have with you, O son of al-Khaṭṭāb? Go advise your daughter.' So I entered upon Ḥafṣah bint 'Umar and said to her, 'O Ḥafṣah, have you gone so far as to annoy the Messenger of Allāh ﷺ?! By Allāh, you know well that the Messenger of Allāh ﷺ does not love you, and if it were not for me, the Messenger of Allāh ﷺ would have divorced you.' She then cried very intensely. I said to her, 'Where is the Messenger of Allāh ﷺ?' She said, 'He is in his storage room in the attic.'

"I then went to enter and found Rabāḥ, the boy servant of the Messenger of Allāh ﷺ, sitting at the doorstep of the attic with his legs hanging down from the wooden stairs, made from a tree trunk, that the Messenger of Allāh ﷺ used in order to climb up and down. I called out, 'O Rabāḥ, ask permission for me to enter upon the Messenger of Allāh ﷺ!' Rabāḥ then looked towards the room. Then he looked towards me and did not say anything, so I said, 'O Rabāḥ, ask permission for me to enter upon the Messenger of Allāh ﷺ!'

"Rabāḥ then looked towards the room. Then he looked towards me and did not say anything, so I raised my voice saying, 'O Rabāḥ, ask permission for me to enter upon the Messenger of Allāh ﷺ, for verily I think that the Messenger of Allāh ﷺ thinks that I came because of Ḥafṣah! By Allāh, if the Messenger of Allāh ﷺ orders me to strike her neck (chopping off her head), I will indeed strike her neck!' He then signaled for me to come up.

"I entered upon the Messenger of Allāh ﷺ while he was lying down on his side on a mat. I sat down. He tucked in his *izār* (lower

---

the beginning of the marriage of the Prophet ﷺ to Zaynab bint Jaḥsh…and this story was the reason for the revelation of the verse of the choice, and Zaynab bint Jaḥsh was amongst those who were given the choice…The best explanation of this to me is that when the narrator saw that 'Umar said he entered upon 'Āishah, he thought that [meant this was] before the veil, and he asserted that. However, the response to this is that entering does not necessitate raising the veil, because it is possible for him to enter the door while she talks to him from behind the veil. Likewise, a mistake by a narrator in a phrase of the *ḥadīth* does not necessitate that the entire *ḥadīth* be discarded."

garment). He was not wearing anything else. Then, to my surprise, I found that the mat had left an imprint on his side. I began to look around at the storage room of the Messenger of Allāh ﷺ. I saw some barley that measured about one *ṣā'* (four double-handfuls) and the same measurement of pods of the sant tree in the corner. And I saw a poor quality waterskin hanging. My eyes then began to flow with tears.

"He said, 'What makes you cry, O son of al-Khaṭṭāb?' I said, 'O Prophet of Allāh, why should I not cry while this mat has left an imprint on your side and this is your storage room; I do not see anything but this in it, while Caesar (the emperor of Rome) and Kisrā (the emperor of Persia) have fruits and rivers, and you are the Messenger of Allāh ﷺ and His chosen one, and this is your storage room.' He said, 'O son of al-Khaṭṭāb, are you not pleased that we have the hereafter and they have this life?' I said, 'Certainly!' "

He ('Umar) said, "When I entered upon him, I saw the anger in his face, so I said, "O Messenger of Allāh, what, pertaining to the women, has distressed you? For verily if you have divorced them, then indeed Allāh ﷻ is with you, and His angels, and Jibrīl and Mikā'īl, and I, Abū Bakr, and the believers are with you." Rarely, and I praise Allāh, did I make a statement except that I hoped that Allāh approves of what I say, and this verse, the verse of the choice, descended:

﴿ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ ﴾

'Perhaps his Lord, if he were to divorce you, will give him instead of you, wives better than you…'

[Sūrah at-Taḥrīm 66:5]

﴿ وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴾

'And if you help one another against him, then verily Allāh is his protector, and Jibrīl and the

righteous among the believers, and furthermore, the angels are his helpers.'

[Sūrah at-Taḥrīm 66:4]

"'Āishah, the daughter of Abū Bakr, and Ḥafṣah were helping one another against the rest of the wives of the Prophet ﷺ. So I said, 'O Messenger of Allāh, did you divorce them?' He said, 'No.' I said, 'O Messenger of Allāh, verily I had entered the *masjid* and found the Muslims scratching up the ground with pebbles, saying, "The Messenger of Allāh ﷺ divorced his wives." Should I go down and tell them that you have not divorced them?' He said, 'Yes, if you wish.' I continued to talk with him until the signs of anger disappeared from his face, and he began to smile and laugh. He had a gap between his two front teeth, from the best looking that I have seen anyone with.

"The Prophet of Allāh ﷺ then went down (from the storage room), and I went down as well. I descended hanging on to the trunk, while the Messenger of Allāh ﷺ descended without touching it, as if he were walking on the ground. I then said to him, 'O Messenger of Allāh, you were only in the room for twenty-nine days.' He said, 'A month can be twenty-nine days.' I went and stood at the door of the *masjid* and shouted with my loudest voice, 'The Messenger of Allāh ﷺ did not divorce his wives!' And this verse descended:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ﴾

'And when there comes to them a matter concerning safety or fear, they publicize it. And if only they had referred it to the Messenger or to those of authority amongst them, the proper investigators would have understood it from them (directly).'

"I investigated that matter, and Allāh ﷻ sent down the verse of the choice."

This *ḥadīth* has been transmitted by Muslim in his *Ṣaḥīḥ* (1479/30).

Verse 88

His, the Exalted One's, statement:

﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ ﴾

What is the matter with you that you are divided into two groups over the hypocrites...

[Sūrah an-Nisā' 4:88]

قال الإمام البخاري (٤٠٥٠): حدثنا أبو الوليد حدثنا شعبة عن عدي بن ثابت سمعت عبد الله بن يزيد يحدث عن زيد بن ثابت قال: لما خرج رسول الله إلى غزوة أحد رجع ناس ممن خرج معه وكان أصحاب النبي فرقتين فرقة تقول نقاتلهم وفرقة تقول لا نقاتلهم فنزلت: (فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا) وقال: إنها طيبة تنفي الذنوب كما تنفي النار خبث الفضة.

Zayd ibn Thābit ﷺ said, "When the Messenger of Allāh ﷺ set out for the Battle of Uḥud, some of the people who went out with him turned back. The Companions of the Prophet ﷺ split into two groups over them, one group saying, 'We must fight them,' and another group saying, 'We should not fight them.' Then the verse descended:

﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا ﴾

'What is the matter with you that you are divided into two groups over the hypocrites, while Allāh has turned them back because of what they have earned.'

"He ﷺ said, 'Verily it (the city of Madīnah) is Ṭaybah.[66] It rejects

[66] Ṭaybah is one of the names of Madīnah. Refer to *Fatḥ al-Bārī* in the explanation of *ḥadīth* 1872 for more on the different names of Madīnah.

sins like fire rejects the dirty refuse of silver.' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4050), as well as Muslim in his *Ṣaḥīḥ* (2776).

Verse 94

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا ﴾

O you who believe, when you go out in the path of Allāh (to fight), verify (the truth) and say not to anyone who gives you the (Muslim greeting of) peace 'You are not a believer,' seeking by that the perishable goods of the worldly life.

[Sūrah an-Nisā' 4:94]

قال الإمام البخاري (٤٥٩١): حدثني علي بن عبد الله حدثنا سفيان عن عمرو عن عطاء عن ابن عباس: (وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا) قال: قال ابن عباس: كان رجل في غنيمة له فلحقه المسلمون فقال: السلام عليكم فقتلوه وأخذوا غنيمته فأنزل الله في ذلك إلى قوله: (عَرَضَ الْحَيَاةِ الدُّنْيَا) تلك الغنيمة. قال: قرأ ابن عباس: السلام.

On Ibn 'Abbās ﷺ:

﴿ وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا ﴾

And say not to anyone who gives you the (Muslim greeting of) peace, "You are not a believer."

Ibn 'Abbās ﷺ said, "A man was tending a small flock of his sheep when some Muslims caught up with him. So he said, '*As-Salāmu*

'alaikum.' They then killed him and took his small flock of sheep. Because of that, Allāh then sent down the verse up to His statement:

﴿ عَرَضَ الْحَيَاةِ الدُّنْيَا ﴾

'...the perishable goods of the worldly life...'

"(Meaning), that small flock of sheep."

He ('Aṭā', the narrator on Ibn 'Abbās) said, "Ibn 'Abbās recited: السلام."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4591), as well as Muslim in his *Ṣaḥīḥ* (3025).

قال الإمام أحمد (ج ٦ ص ١١): ثنا يعقوب ثنا أبي عن ابن إسحاق حدثني يزيد بن عبد الله بن قسيط عن القعقاع بن عبد الله بن أبي حدرد عن أبيه عبد الله بن أبي حدرد قال: بعثنا رسول الله إلى إضم فخرجت في نفر من المسلمين فيهم أبو قتادة الحارث ابن ربعي ومُحَلِّم بن جثّامة بن قيس فخرجنا حتى إذا كنا ببطن إضم مر بنا عامر الأشجعي على قعود له متيع ووطب من لبن فلما مر بنا سلم علينا فأمسكنا عنه وحمل عليه محلم بن جثامة فقتله بشيء كان بينه وبينه وأخذ بعيره ومتيعه فلما قدمنا على رسول الله وأخبرناه الخبر نزل فينا القرآن: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا).

'Abdullāh ibn Abī Ḥadrad ﷺ said, "The Messenger of Allāh ﷺ sent us to Iḍam.[67] I set out with a group of the Muslims; among them was Abū Qatādah al-Ḥārith ibn Rib'ī and Muḥallim ibn Jaththāmah ibn Qays. Then when we reached Iḍam, 'Āmir al-Ashja'ī passed by us riding a small camel with a milk-skin and some small provisions.

[67] Iḍam is a place north of Madīnah, behind the mountain Uḥud where the valleys of Madīnah meet.

While passing by, he gave us the greeting of *salām,* but we refrained from (returning the greeting to him). Muḥallim ibn Jaththāmah then attacked him and killed him because of something personal between them. He took his camel and his provisions.

"When we returned to the Messenger of Allāh ﷺ and told him what happened, we found that Qur'ān had descended because of us:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

'O you who believe, when you go out in the path of Allāh (to fight), verify (the truth) and say not to anyone who gives you the (the Muslim greeting of) peace, "You are not a believer," seeking by that the perishable goods of the worldly life, for there are many spoils with Allāh. The way he is now, so were you yourselves beforehand, then Allāh conferred His favor upon you. Therefore, verify. Indeed Allāh is aware of what you do.' "

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 6, p. 11. Shaykh Muqbil رحمه الله said about it, "The *ḥadīth* is *ḥasan li ghayrihi...*" al-Ḥāfiḍh Ibn Ḥajar said in *Fatḥ al-Bārī,* in the explanation of *ḥadīth* 4591, "This to me is a different story; however, there is nothing which prevents the verse from being revealed because of both stories."

Verse 95

His, the Exalted One's, statement:

﴿ لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ﴾

Not equal are those of the believers who remain (at home), except those who are disabled, and those who fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who fight with their wealth and their lives above those who remain (at home)...

[Sūrah an-Nisā' 4:95]

قال الإمام البخاري (٢٨٣١): حدثنا أبو الوليد حدثنا شعبة عن أبي إسحاق قال سمعت البراء يقول: لما نزلت: (لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ) دعا رسول الله زيدا فجاءه بكتف فكتبها وشكا ابن أم مكتوم ضرارته فنزلت: (لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ).

Al-Barā' ﷺ said, "When this verse descended:

﴿ لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ ﴾

'Not equal are those of the believers who remain (at home)...'

"the Messenger of Allāh ﷺ called for Zayd, who came to him with a shoulder bone and wrote the verse on it. Ibn Ummi Maktūm then complained about his disability, and thereafter the following descended:

﴿ لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ ﴾

'Not equal are those of the believers who remain (at home), except those who are disabled...' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2831), as well as

Muslim in his *Ṣaḥīḥ* (1898).

قال الإمام البخاري (٢٨٣٢): حدثنا عبد العزيز بن عبد الله حدثنا إبراهيم بن سعد الزهري قال حدثني صالح بن كيسان عن ابن شهاب عن سهل بن سعد الساعدي أنه قال: رأيت مروان بن الحكم جالسا في المسجد فأقبلت حتى جلست إلى جنبه فأخبرنا أن زيد بن ثابت أخبره أن رسول الله أملى عليّ: لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله قال: فجاءه ابن أم مكتوم وهو يملّها عليّ فقال: يا رسول الله لو أستطيع الجهاد لجاهدت وكان رجلا أعمى فأنزل الله تبارك وتعالى على رسوله فخذه على فخذي فثقلت عليّ حتى خفت أن ترضّ فخذي ثم سرّي عنه فأنزل الله عز وجل: (غَيْرُ أُولِي الضَّرَر).

Sahl ibn Sa'd as-Sā'idī ﷺ said, "I saw Marwān ibn al-Ḥakam sitting in the *masjid,* so I went to him and sat at his side. He then narrated to us that Zayd ibn Thābit narrated to him, 'The Messenger of Allāh ﷺ dictated to me:

﴿ لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله ﴾

"Not equal are those of the believers who remain (at home) and those who fight in the cause of Allāh..."

"[Zayd continued], 'Ibn Ummi Maktūm, who was a blind man, came to him while he was dictating [the verse] to me and said, "O Messenger of Allāh, if I were able to fight, I would have fought." Then Allāh ﷻ sent down revelation to His Messenger ﷺ while his thigh was resting on my thigh. It became extremely heavy on me, to the point that I became scared that my thigh would be crushed. Then it passed and Allāh ﷻ sent down:

﴿ غَيْرُ أُولِي الضَّرَرِ ﴾

"Except those who are disabled."'"

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2832).

قال الإمام ابن حبان كما في الإحسان (ج ٧ ص ١٠٥-١٠٦): أخبرنا أحمد بن علي بن المثنى حدثنا إبراهيم بن الحجاج السامي حدثنا عبد الواحد بن زياد حدثنا عاصم بن كليب حدثني أبي عن خالي الفَلَتان بن عاصم قال: كنا عند النبي فأنزل عليه وكان إذا أنزل عليه رام بصره وفرغ سمعه وقلبه مفتوحة عيناه لما يأتيه من الله فكنا نعرف ذلك فقال للكاتب: اكتب: لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله قال: فقام الأعمى فقال: يا رسول الله ما ذنبنا فأنزل الله تعالى عليه فقلنا للأعمى: إنه ينزل على النبي فبقي قائما ويقول: أعوذ بالله من غضب رسول الله قال: فقال النبي للكاتب: اكتب: (غَيرُ أُولِي الضَّرَرِ).

Al-Falatān ibn 'Āṣim ﷺ said, "We were with the Prophet ﷺ while revelation was sent down to him. When revelation was sent down to him, he would lose his eyesight while his two eyes remained open, and his hearing and his heart would be occupied with what had come from Allāh. This would be something recognizable. Then he said to the scribe, 'Write:

﴿ لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله ﴾

"Not equal are those of the believers who remain (at home) and those who fight in the cause of Allāh..." '

"The blind man then stood up and said, 'O Messenger of Allāh, what is our sin?' Then Allāh ﷻ sent down revelation to [the Prophet] and we said to the blind man, 'Verily revelation is being sent down to the Prophet ﷺ.' So he remained standing while saying, 'I seek refuge in Allāh from the anger of the Messenger of Allāh ﷺ!' Then the Prophet ﷺ said to the scribe, 'Write:

﴿ غَيْرُ أُولِي الضَّرَرِ ﴾

"Except those who are disabled." ' "

This *ḥadīth* has been transmitted by Ibn Ḥibbān, as mentioned in *al-Iḥsān*, vol. 7, pp. 105-106. Shaykh Muqbil ﷺ said, "This is a *ḥasan ḥadīth*…"

قال الإمام الترمذي (٣٠٣٢): حدثنا الحسن بن محمد الزعفراني نا الحجاج بن محمد عن ابن جريج قال أخبرني عبد الكريم سمع مقسما مولى عبد الله بن الحارث يحدث عن ابن عباس أنه قال: (لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ) عن بدر والخارجون إلى بدر لما نزلت غزوة بدر قال عبد الله بن جحش وابن أم مكتوم: إنا أعميان يا رسول الله فهل لنا رخصة فنزلت: (لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً) فهؤلاء القاعدون غير أولي الضرر (وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا) درجات منه على القاعدين من المؤمنين غير أولي الضرر.

Ibn 'Abbās ﷺ said:

﴿ لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ ﴾

Not equal are those of the believers who remain (at home), except those who are disabled…

"[This means] those who stayed behind from the Battle of Badr and those who went out to Badr. When the Battle of Badr occurred, 'Abdullāh ibn Jaḥsh[68] and Ibn Ummi Maktūm said, 'Verily we are blind, O Messenger of Allāh. So are we excused?' Then it descended:

﴿ لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ﴾

[68] In a different narration of this *ḥadīth*, he was named "Abū Aḥmad ibn Jaḥsh," and this is what is correct. As for 'Abdullāh [ibn Jaḥsh], he was not blind, as Ibn Ḥajar explained in *Fatḥ al-Bārī* in the explanation of *ḥadīth* 4595.

'Not equal are those of the believers who remain (at home), except those who are disabled, and those who fight in the cause of Allāh with their wealth and their lives. Allāh has preferred those who fight with their wealth and their lives above those who remain (at home)...'[69]

"These are those who stay behind while they are not disabled.

﴿ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴾

'Allāh has preferred those who fight above those who remain (at home) with a great reward.'

[Sūrah an-Nisā' 4:95]

"[Meaning] (preferred them in) grades above those who stay behind while they are not disabled."

At-Tirmidhī transmitted this *ḥadīth* in his *Jāmi'* (3032) and classified it as *ḥasan gharīb.*

Verse 97

His, the Exalted One's, statement:

﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ﴾

Verily those whom the angels take at death while they are wronging themselves, they (the angels) say, "In what condition were you?" They (the people) reply, "We were weak and oppressed on the earth..."

[Sūrah an-Nisā' 4:97]

[69] From here to the end of the *ḥadīth* is not from Ibn 'Abbās; rather it is from Ibn Jurayj, one of the narrators in the chain, as Ibn Ḥajar mentioned in *Fatḥ al-Bārī* in the explanation of *ḥadīth* 4595.

قال الإمام البخاري (٤٥٩٦): حدثنا عبد الله بن يزيد المقرئ حدثنا حيوة وغيره قالا حدثنا محمد بن عبد الرحمن أبو الأسود قال: قطع على أهل المدينة بعث فاكتتبت فيه فلقيت عكرمة مولى ابن عباس فأخبرته فنهاني عن ذلك أشد النهي ثم قال: أخبرني ابن عباس أن ناسا من المسلمين كانوا مع المشركين يكثرون سواد المشركين على رسول الله يأتي السهم يرمى به فيصيب أحدهم فيقتله أو يضرب فيقتل فأنزل الله: (إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ) الآية. رواه الليث عن أبي الأسود.

Muḥammad ibn 'Abdir-Raḥmān Abū al-Aswad said, "The people of Madīnah were forced to form an army,[70] and I was registered to be in it. I then met 'Ikrimah *mawlā* Ibn 'Abbās and told him about that. He strictly forbade me from doing that and said, 'Ibn 'Abbās narrated to me that some Muslims used to be with the polytheists (on the battleground), increasing the numbers of the polytheists against the Messenger of Allāh ﷺ. An arrow would be shot, hitting and killing one of them, or one of them would be struck (by a sword) and killed. Then Allāh sent down:

﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ ﴾

"Verily those whom the angels take at death while they are wronging themselves..." ' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4596).

Verse 100

His, the Exalted One's, statement:

[70] Ibn Ḥajar said in *Fatḥ al-Bārī*, in the explanation of this *ḥadīth*, "The meaning of this is that they were forced to form an army to go fight the people of Shām (Syria) at the time when 'Abdullāh ibn az-Zubayr was the leader in Makkah...and in this story is a proof that 'Ikrimah is free from what has been attributed to him (that he had the ideology of the Khawārij), for verily he went to the extreme in the prohibition against fighting the Muslims and increasing the numbers of those who fight them."

﴿ وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ﴾

And whoever leaves his home migrating to Allāh and His Messenger and then death overtakes him, his reward has become incumbent upon Allāh…

[Sūrah an-Nisā' 4:100]

قال الإمام ابن جرير (ج ٩ ص ١١٨): حدثنا أحمد بن منصور الرمادي قال حدثنا أبو أحمد الزبيدي قال حدثنا شريك عن عمرو بن دينار عن عكرمة عن ابن عباس قال: نزلت هذه الآية: (إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ) وكان بمكة رجل يقال له ضمرة من بني بكر وكان مريضا فقال لأهله: أخرجوني من مكة فإني أجد الحر فقالوا: أين نخرجك فأشار بيده نحو المدينة فنزلت هذه الآية: (وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ) إلى آخر الآية.

Ibn 'Abbās ﷺ said, "The following verse descended:

﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ ﴾

'Verily those whom the angels take at death while they are wronging themselves…'

[Sūrah an-Nisā' 4:97]

"while there was a man in Makkah called Ḍamrah, from the tribe Banī Bakr. He was sick, so he said to his family, 'Get me out of Makkah, for verily I feel the fever.' They said, 'Where should we move you to?' He then pointed with his hand towards Madīnah. Then this verse descended:

﴿ وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ﴾

'And whoever leaves his home migrating to Allāh and His Messenger…'

"up to the end of the verse."

This *ḥadīth* has been transmitted by Ibn Jarīr in his *Tafsīr*, vol. 9, p. 118. Shaykh Muqbil ﷺ discerned that the correct position regarding this *ḥadīth* is that it is ***mursal.*** However, he then mentioned that the *ḥadīth* has other chains. Refer to the ***Musnad*** of Abū Ya'lā, *ḥadīth* 2679, and the *Tafsīr* of Ibn Kathīr, vol. 1, p. 543, and the book *al-Isābah* by Ibn Ḥajar in the biography of Janda' ibn Ḍamrah.

Verse 102

His, the Exalted One's, statement:

﴿ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ ﴾

And there is no sin on you for putting down your arms if you are inconvenienced by rain or if you are ill...

[Sūrah an-Nisā' 4:102]

قال الإمام البخاري (٤٥٩٩): حدثنا محمد بن مقاتل أبو الحسن أخبرنا حجاج عن ابن جريج قال أخبرني يعلى عن سعيد بن جبير عن ابن عباس: (إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰ) قال: عبد الرحمن بن عوف وكان جريحا.

On Ibn 'Abbās ﷺ:

﴿ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰ ﴾

If you are inconvenienced by rain or if you are ill.

He said, "That is referring to 'Abdur-Raḥmān ibn 'Awf. He was wounded."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4599) and al-Ḥākim transmitted it in *al-Mustadrak*, vol. 2, p. 308. In *al-Mustadrak,* it was clearly stated that the verse descended because of 'Abdur-Raḥmān ibn 'Awf when he was wounded.

Verse 119

His, the Exalted One's, statement:

﴿ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ﴾

And I will order them to change what Allāh has created...

[Sūrah an-Nisā' 4:119]

قال الإمام ابن جرير (ج ٩ ص ٢١٥): حدثنا محمد بن بشار قال حدثنا عبد الرحمن قال حدثنا حماد بن سلمة عن عمار بن أبي عمار عن ابن عباس أنه كره الإخصاء وقال: فيه نزلت: (وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ).

Ibn 'Abbās ﷺ used to dislike the practice of castrating animals, and he said, "Because of that [practice], the verse descended:

﴿ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ﴾

'And I will order them to change what Allāh has created...' "

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 9, p. 215. Shaykh Muqbil رحمه الله commented, "This *ḥadīth* is *ṣaḥīḥ*, according to the standards of Muslim."

Verse 127

His, the Exalted One's, statement:

﴿ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ﴾

They ask for your legal ruling concerning women. Say, "Allāh instructs you about them..."

[Sūrah an-Nisā' 4:127]

قال الإمام البخاري (٢٤٩٤): حدثنا الأويسي حدثنا إبراهيم بن سعد عن صالح عن ابن شهاب قال أخبرني عروة أنه سأل عائشة وقال الليث حدثني يونس عن ابن شهاب قال أخبرني عروة بن الزبير أنه سأل عائشة عن قول الله تعالى: (وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ) ، فذكرت له نحو ما تقدم في أول السورة ، قال عروة: قالت عائشة: ثم إن الناس استفتوا رسول الله بعد هذه الآية فأنزل الله: (وَيَسْتَفْتُونَكَ فِي النِّسَاءِ) إلى قوله تعالى: (وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ) الحديث.

'Urwah ibn az-Zubayr asked 'Āishah ﷺ about the statement of Allāh ﷻ:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ ﴾

And if you fear that you will not be able to deal justly with the orphan girls…

[Sūrah an-Nisā' 4:3]

(She then mentioned to him a *ḥadīth* similar to what was mentioned earlier in the beginning of this *sūrah*). 'Urwah said, " 'Āishah stated, 'Then the people asked the Messenger of Allāh ﷺ for the legal ruling after this verse had already been revealed. So Allāh sent down:

﴿ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ﴾

"They ask for your legal ruling concerning women…"

" 'up to His ﷻ statement:

﴿ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ ﴾

"And yet you desire to marry them." ' "

[Sūrah an-Nisā' 4:127]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2494), as well as Muslim in his *Ṣaḥīḥ* (3018). The *ḥadīth* has been abbreviated with only its highlighting point mentioned.

Verse 128

His, the Exalted One's, statement:

﴿ وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ﴾

And if a woman fears from her husband mistreatment or desertion, there is no sin on them if they make a settlement between themselves...

[Sūrah an-Nisā' 4:128]

قال الإمام البخاري (٤٦٠١): حدثنا محمد بن مقاتل أخبرنا عبد الله أخبرنا هشام بن عروة عن أبيه عن عائشة: (وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا) قالت: الرجل نكون عنده المرأة ليس بمستكثر منها يريد أن يفارقها فتقول: أجعلك من شأني في حل فنزلت هذه الآية في ذلك.

On 'Āishah ﷺ [regarding the verse] :

﴿ وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا ﴾

And if a woman fears from her husband mistreatment or desertion...

She said, "A man has a wife whom he does not love a lot nor does he associate closely with her. He wants to divorce her, so she says, 'I give you the advantage to deal freely concerning me.'[71] So this verse descended pertaining to that."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4601) and Muslim transmitted it in his *Ṣaḥīḥ* (3021).

قال الإمام أبو داود (٢١٣٥): حدثنا أحمد بن يونس ثنا عبد الرحمن يعني ابن أبي الزناد عن هشام ابن عروة عن أبيه قال قالت عائشة: يابن أختي كان رسول

[71] Meaning, do as you want with regards to being intimate towards me, but do not divorce me. Refer to the narration of this *ḥadīth* in *Muslim* (3021).

الله لا يفضل بعضنا على بعض في القسم من مكثه عندنا وكان قل يوم إلا وهو يطوف علينا جميعا فيدنو من كل امرأة من غير مسيس حتى يبلغ إلى التي هو يومها فيبيت عندها ولقد قالت سودة بنت زمعة حين أسنت وفرقت أن يفارقها رسول الله: يا رسول الله يومي لعائشة فقبل ذلك رسول الله منها قالت: نقول: في ذلك أنزل الله تعالى وفي أشباهها أراه قال: (وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا).

'Āishah ﵂ said to 'Urwah, "O son of my sister, the Messenger of Allāh ﷺ did not give preference to some of us (his wives) over the others in the division of time he would spend with us. There would not be a day except that he would make a round visiting all of us. He would spend time with each wife without having sexual relations, until he reached the one whose day it was. Then he would spend the night with her. When Sawdah bint Zam'ah grew old and was scared that the Messenger of Allāh ﷺ might divorce her, she said, 'O Messenger of Allāh, I give my day to 'Āishah,' and the Messenger of Allāh ﷺ accepted that from her."

She ('Āishah) went on saying, "We say, because of her and those like her, Allāh ﷻ sent down:

﴿ وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا ﴾

'And if a woman fears from her husband mistreatment...' "

Abū Dāwūd transmitted this *ḥadīth* in *as-Sunan* (2135). Shaykh Muqbil ﵀ said, "There is no contradiction between these narrations, for verily the first *ḥadīth* of 'Āishah is vague and the second *ḥadīth* of hers clarifies that vagueness..."

Verse 176

His, the Exalted One's, statement:

﴿ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ﴾

They ask you for a legal ruling. Say, "Allāh gives you the legal ruling about *al-kalālah*[72]..."

[Sūrah an-Nisā' 4:176]

قال الإمام مسلم (١٦١٦ / ٥): حدثنا عمرو بن محمد بن بكير الناقد حدثنا سفيان بن عيينة عن محمد بن المنكدر سمع جابر بن عبد الله قال: مرضت فأتاني رسول الله وأبو بكر يعوداني ماشيان فأغمي عليّ فتوضأ ثم صب عليّ من وَضوئه فأفقت قلت: يا رسول الله كيف أقضي في مالي فلم يرد عليّ شيئا حتى نزلت آية الميراث: (يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ).

Jābir ibn 'Abdillāh ﷺ said, "I became ill, so the Messenger of Allāh ﷺ and Abū Bakr walked over to visit me. I was unconscious, so he ﷺ made ablution and poured the water from his ablution over me. I then regained consciousness and said, 'O Messenger of Allāh, how should I distribute my wealth?' He did not respond until the verse of inheritance descended:

﴿ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ﴾

'They ask you for a legal ruling. Say, "Allāh gives you the legal ruling about *al-kalālah*..."' "

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1616/5). It has already preceded that in another narration of this *ḥadīth,* the following verse descended:

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ﴾

Allāh commands you concerning your children's (inheritance)...

[Sūrah an-Nisā' 4:11]

---

[72] *Al-Kalālah*: The majority of the scholars say *al-kalālah* is the person who dies leaving neither children nor parents to inherit from him, thus the inheritance is divided among the other relatives. Refer to *Fatḥ al-Bārī* in the explanation of *ḥadīth* 6744 and *Tafsīr Ibn Kathīr* in the explanation of Sūrah an-Nisā', verse 12.

Shaykh Muqbil رحمه الله said, "There is nothing which prevents the two verses from being revealed together at the same time because of the story of Jābir..."

SŪRAH AL-MĀ'IDAH

Verse 6

His, the Exalted One's, statement:

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ﴾

O you who believe, when you intend to offer prayer, wash your faces...

[Sūrah al-Mā'idah 5:6]

قال الإمام البخاري (٣٣٤): حدثنا عبد الله بن يوسف قال أخبرنا مالك عن عبد الرحمن ابن القاسم عن أبيه عن عائشة زوج النبي قالت: خرجنا مع رسول الله في بعض أسفاره حتى إذا كنا بالبيداء أو بذات الجيش انقطع عقد لي فأقام رسول الله على التماسه وأقام الناس معه وليسوا على ماء فأتى الناس إلى أبي بكر الصديق فقالوا: ألا ترى ما صنعت عائشة أقامت برسول الله والناس وليسوا على ماء وليس معهم ماء.

فجاء أبو بكر ورسول الله واضع رأسه على فخذي قد نام فقال: حبست رسول الله والناس وليسوا على ماء وليس معهم ماء فقالت عائشة: فعاتبني أبو بكر وقال ما شاء الله أن يقول وجعل يطعنني بيده في خاصرتي فلا يمنعني من التحرك إلا مكان رسول الله على فخذي فقام رسول الله حين أصبح على غير ماء فأنزل الله آية التيمم فتيمموا فقال أسيد ابن الحضير: ما هي بأول بركتكم يا آل أبي بكر قالت: فبعثنا البعير الذي كنت عليه فأصبنا العقد تحته.

'Āishah ﷺ said, "We went with the Messenger of Allāh ﷺ on one

of his journeys. When we reached al-Baydā' or Dhāt al-Jaysh,[73] a necklace[74] of mine broke off. The Messenger of Allāh ﷺ stopped to look for it and the people stopped with him. They were at a place that had no water. So the people went to Abū Bakr aṣ-Ṣiddīq and said, 'Do you not see what 'Āishah has done? She has halted the Messenger of Allāh ﷺ and the people at a place that has no water, nor do they have water with them!'

"Abū Bakr then came to me while the Messenger of Allāh ﷺ was sleeping with his head resting on my thigh. He said, 'You have held back the Messenger of Allāh ﷺ and the people while they are at a place that has no water, nor do they have any water with them!' Abū Bakr reprimanded me, saying what Allāh willed for him to say, and he started to poke me with his hand on my hip. The only thing which prevented me from moving was the Messenger of Allāh ﷺ on my thigh.

"In the morning, the Messenger of Allāh ﷺ woke up at that place that had no water. Then Allāh sent down the verse of *at-tayammum*[75] and they made *tayammum*. Usayd ibn al-Ḥuḍayr then said, 'This is not the first blessing that has come because of you, O family of Abū Bakr.' We then urged the camel I was riding to get up and we found the necklace under it."

Al-Bukhārī has transmitted this *ḥadīth* in his *Ṣaḥīḥ* (334), and Muslim also transmitted it in his *Ṣaḥīḥ* (367). The verse of *at-tayammum* was specified in another narration of this *ḥadīth* in al-Bukhārī (4608), which reads, "Then it descended:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ ﴾

'O you who believe, when you intend to offer prayer…' "

---

[73] Al-Baydā' and Dhāt al-Jaysh are two places outside Madīnah on the path to Makkah.

[74] It was clarified in another narration of this *ḥadīth* that the necklace belonged to her sister Asmā', who loaned it to 'Āishah.

[75] *At-tayammum* is the ritual of wiping the hands and face with dirt instead of making ablution when one is excused from making ablution.

Verse 33

His, the Exalted One's, statement:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ﴾

The recompense of those who wage war against Allāh and His Messenger and do mischief in the land…

[Sūrah al-Mā'idah 5:33]

قال الإمام أبو داود (٤٣٦٦): حدثنا محمد بن الصباح بن سفيان قال أخبرنا ح وثنا عمرو بن عثمان ثنا الوليد عن الأوزاعي عن يحيى يعني بن أبي كثير عن أبي قلابة عن أنس ابن مالك بهذا الحديث قال فيه: فبعث رسول الله في طلبهم قافة فأتي بهم قال: فأنزل الله تبارك وتعالى في ذلك: (إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا) الآية.

Anas ibn Mālik ﷺ mentioned this *ḥadīth*,[76] and he said about it,

---

[76] Abū Dāwūd is referring to *ḥadīth* 4364, which he mentioned before this *ḥadīth*:

قال الإمام أبو داود (٤٣٦٤): حدثنا سليمان بن حرب ثنا حماد عن أيوب عن أبي قلابة عن أنس بن مالك أن قوما من عكل أو قال من عرينة قدموا على رسول الله فاجتووا المدينة فأمر لهم رسول الله بلقاح وأمرهم أن يشربوا من أبوالها وألبانها فانطلقوا فلما صحوا قتلوا راعي رسول الله واستاقوا النعم فبلغ النبي خبرهم من أول النهار فأرسل النبي في آثارهم فما ارتفع النهار حتى جيء بهم فأمر بهم فقطعت أيديهم وأرجلهم وسمر أعينهم وألقوا في الحرة يستسقون فلا يسقون قال أبو قلابة: فهؤلاء قوم سرقوا وقتلوا وكفروا بعد إيمانهم وحاربوا الله ورسوله.

Anas ibn Mālik ﷺ narrated that a group of people from 'Ukl or 'Uraynah came to the Messenger of Allāh ﷺ. They had a problem with the weather of Madīnah and became sick. So the Messenger of Allāh ﷺ ordered them to go to the herd of female camels and drink from their urine and milk. They went and did that. Then when they regained their health, they killed the herdsman of the Messenger of Allāh ﷺ and drove off with the camels. News of what they did reached the Prophet ﷺ first thing in the morning. So the Prophet ﷺ sent a group to track them down. They were captured and brought back before midday. He summoned them. Then he had their legs and arms cut off and their eyes gouged out with hot nails. They were cast away to al-Ḥarrah (a place in Madīnah covered by black rocks). They asked for drink and were not given any. Abū Qilābah (a narrator in the chain) said, "These were a people who stole, committed murder, disbelieved after having faith, and waged war against Allāh and His Messenger." This *ḥadīth* is authentic and has also been transmitted by al-Bukhārī (233) and Muslim (1671).

"So the Messenger of Allāh ﷺ dispatched a search party to capture them, and they were captured and brought back. Then Allāh ﷻ sent down, because of that, the following:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ﴾

'The recompense of those who wage war against Allāh and His Messenger and do mischief in the land...' "

Abū Dāwūd transmitted this *ḥadīth* in *as-Sunan* (4366). The chain of this *ḥadīth* has some weakness in it; however, in the footnote of the latest edition of the Shaykh's book it was said, "...but there are many other chains related to the reason why the verse was revealed which can be used as a proof, and Ibn Jarīr has mentioned them." Refer to *Tafsīr Ibn Jarīr*, vol. 10, pp. 244-246.

Verses 41-47

His, the Exalted One's, statement:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ﴾

O Messenger, let not those who rush into disbelief grieve you...

[Sūrah al-Mā'idah 5:41]

قال الإمام مسلم (١٧٠٠): حدثنا يحيى بن يحيى وأبو بكر بن أبي شيبة كلاهما عن أبي معاوية قال يحيى أخبرنا أبو معاوية عن الأعمش عن عبد الله بن مرة عن البراء بن عازب قال: مر على النبي بيهودي محمما مجلودا فدعاهم فقال: هكذا تجدون حد الزاني في كتابكم قالوا: نعم فدعا رجلا من علمائهم فقال: أنشدك بالله الذي أنزل التوراة على موسى أهكذا تجدون حد الزاني في كتابكم قال: لا

ولولا أنك نشدتني بهذا لم أخبرك نجده الرجم ولكنه كثر في أشرافنا فكنا إذا أخذنا الشريف تركناه وإذا أخذنا الضعيف أقمنا عليه الحد قلنا تعالوا فلنجتمع على شيء نقيمه على الشريف والوضيع فجعلنا التحميم والجلد مكان الرجم فقال رسول الله: اللهم إني أول من أحيا أمرك إذ أماتوه فأمر به فرجم.

فأنزل الله عز وجل: (إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا) إلى قوله: (إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ) يقول: ائتوا محمدا فإن أمركم بالتحميم والجلد فخذوه وإن أفتاكم بالرجم فاحذروا فأنزل الله تعالى: (وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ) (وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ) (وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ) في الكفار كلها.

Al-Barā' ibn 'Āzib ﷺ said, "A Jew who had been flogged and had his face blackened with charcoal was carried past the Prophet ﷺ. He (the Prophet) then called them (the Jews) and said, 'Is this the legal punishment for the adulterer in your book?' They said, 'Yes.' He then called one of their scholars and said, 'I implore you by Allāh, the one who revealed the Tawrāh to Mūsā, is that what you have found to be the legal punishment for the adulterer in your book?'

"[The scholar] said, 'No, and if it had not been that you implored me with this, I would not have told you. We find the legal punishment to be stoning; however, it (adultery) became widespread amongst our noble people, so what we would do if we caught a noble person [committing adultery] is let him go, and if we caught a common person [doing the same], we would execute the legal punishment on him. Then we said, "Let us come together and agree on a punishment that we can execute on the noble person and the common person." So we chose flogging and blackening the face instead of stoning.'

"The Messenger of Allāh ﷺ then said, 'O Allāh, verily I am the first one to revive your command that they have abandoned.' He then summoned [the adulterer] and had him stoned to death. Then Allāh ﷻ sent down:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ﴾

'O Messenger, let not those who rush into disbelief grieve you…'

"up to His statement:

﴿ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ ﴾

'If you are given this, take it.'

[Sūrah al-Mā'idah 5:41]

"[Meaning, the Jews say], 'Go to Muḥammad. If he orders you with flogging and blackening the face, then accept that; however, if he gives you the legal ruling of stoning, then beware.' Then Allāh ﷻ sent down:

﴿ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴾

'And whoever does not judge by what Allāh has revealed, then such are the disbelievers.'

[Sūrah al-Mā'idah 5:44]

﴿ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

'And whoever does not judge by what Allāh has revealed, then such are the wrongdoers.'

[Sūrah al-Mā'idah 5:45]

﴿ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

'And whoever does not judge by what Allāh has revealed, then such are the disobedient.'

[Sūrah al-Mā'idah 5:47]

"All of these (verses) were revealed because of the disbelievers."

This *ḥadīth* has been transmitted by Muslim in his *Ṣaḥīḥ* (1700).

Verse 67

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ﴾

O Messenger, convey what has been sent down to you from your Lord, and if you do not, then you have not conveyed His message; and Allāh will protect you from the people...

[Sūrah al-Mā'idah 5:67]

قال الإمام ابن حبان كما في موارد الظمآن ص (٤٣٠): أخبرنا عبد الله بن محمد الأزدي حدثنا إسحاق بن إبراهيم الحنظلي أنبأنا مؤمل بن إسماعيل حدثنا حماد بن سلمة حدثنا محمد ابن عمرو عن أبي سلمة عن أبي هريرة قال: كان رسول الله إذا نزل منزلا نظروا أعظم شجرة يرونها فجعلوها للنبي فينزل تحتها وينزل أصحابه بعد ذلك في ظل الشجر فبينما هو نازل تحت شجرة وقد علق السيف عليها إذ جاء أعرابي فأخذ السيف من الشجرة ثم دنا من النبي وهو نائم فأيقظه فقال: يا محمد من يمنعك مني الليلة فقال النبي: الله فأنزل الله: (يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ) الآية.

Abū Hurayrah ﷺ said, "When the Messenger of Allāh ﷺ used to stop at a resting place, they would look for the biggest tree they could find and reserve it for the Prophet ﷺ. He would then rest under it, and after that his Companions would rest in the shade of the trees. Once while he was resting under a tree with his sword hanging from it, a Bedouin Arab suddenly came and took the sword from the tree. He then approached the Prophet ﷺ while he was asleep and awakened him. Then he said, 'O Muḥammad, who will protect you from me tonight?' The Prophet ﷺ said, 'Allāh.'

"Then Allāh sent down:

﴿ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ﴾

'O Messenger, convey that which has been sent down to you from your Lord, and if you do not, then you have not conveyed His message. Allāh will protect you from the people…' "

Ibn Ḥibbān transmitted this *ḥadīth,* as mentioned in *Mawārid adh-Ḍham'ān,* p. 430. Shaykh Muqbil رحمه الله said, "This is a *ḥasan ḥadīth*, for verily, adh-Dhahabī has said about Muḥammad ibn 'Amr in *al-Mīzān* that he is *ḥasan al-ḥadīth*. Likewise, Mu'ammal ibn Ismā'īl; they have spoken about his memory, however, he has been supported, as can be found in *Tafsīr Ibn Kathīr*, vol. 2, p. 79. Ādam, being Ibn Abī Iyās, has supported him, as Ibn Kathīr mentioned with the chain of Ibn Mardawayh."

Verse 83

His, the Exalted One's, statement:

﴿ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴾

And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we believe, so write us down among those who bear witness."

[Sūrah al-Mā'idah 5:83]

قال الإمام ابن أبي حاتم في التفسير (ج ٣ ص ٢٣): حدثنا أبي حدثنا عمرو بن علي حدثنا عمر بن علي المقدمي قال سمعت هشام بن عروة يحدث عن أبيه

عن عبد الله بن الزبير قال: نزلت هذه الآية في النجاشي وأصحابه: (وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ) الآية.

'Abdullāh ibn az-Zubayr ﷺ said, "This verse descended because of an-Najāshī and his companions:

﴿ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ ﴾

'And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears...' "

This *ḥadīth* has been transmitted by Ibn Abī Ḥātim in his *Tafsīr*, vol. 3, p. 23. Shaykh Muqbil رحمه الله said, "The people of [this *ḥadīth*'s] chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), except for Muḥammad ibn Idrīs, the father of Ibn Abī Ḥātim; however, he is a great *ḥāfiḍh*..."

Verse 89

His, the Exalted One's, statement:

﴿ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ ﴾

From the average of what you feed your own families...

[Sūrah al-Mā'idah 5:89]

قال الإمام أبو عبد الله بن ماجه (٢١١٣): حدثنا محمد بن يحيى ثنا عبد الرحمن بن مهدي ثنا سفيان بن عيينة عن سليمان بن أبي المغيرة عن سعيد بن جبير عن ابن عباس قال: كان الرجل يقوت أهله قوتا فيه سعة وكان الرجل يقوت أهله قوتا فيه شدة فنزلت: (مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ).

Ibn 'Abbās ﷺ said, "A man would give his family food that was abundant, and another would give his family food that was barely sufficient. Then the verse descended:

﴿ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ ﴾

'From the average of what you feed your own families...' "

Ibn Mājah transmitted this *ḥadīth* in *as-Sunan* (2113). Shaykh Muqbil رحمه الله commented, "The people of this *ḥadīth*'s chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), except for Sulaymān ibn Abī al-Mughīrah al-'Absī, and Yaḥyā ibn Ma'īn has declared him to be trustworthy. Al-Būṣīrī said in *Miṣbāḥ az-Zujājah*, 'This chain is *mawqūf*[77] with a *Ṣaḥīḥ* chain.' I say, it is in the category of the reasons for revelation, so it has the ruling of *raf'*..."[78]

Verses 90-91

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ ﴾

O you who believe, indeed intoxicants, gambling, *al-Anṣāb*,[79]and divination arrows are an abomination of Shayṭān's work...

[Sūrah al-Mā'idah 5:90]

قال الإمام ابن جرير (ج ١٠ ص ٥٧١): حدثنا الحسين بن علي الصدائي قال ثنا حجاج ابن المنهال قال ثنا ربيعة بن كلثوم عن جبير عن أبيه عن سعيد بن

---

[77] *Mawqūf* is a *ḥadīth* that has been attributed to a Ṣaḥābī.

[78] Meaning it takes the ruling of a *ḥadīth* attributed to the Prophet ﷺ.

[79] *Al-Anṣāb* are stone altars where the polytheists used to slaughter sacrificial animals for their idols.

جبير عن ابن عباس قال: نزل تحريم الخمر في قبيلتين من قبائل الأنصار شربوا حتى إذا ثملوا عبث بعضهم ببعض فلما أن صحوا جعل الرجل منهم يرى الأثر بوجهه ولحيته فيقول: فعل بي هذا أخي فلان وكانوا إخوة ليس في قلوبهم ضغائن والله لو كان بي رءوفا رحيما ما فعل بي هذا حتى وقعت في قلوبهم الضغائن فأنزل الله: (إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ) إلى قوله: (فَهَلْ أَنتُم مُّنتَهُونَ) فقال ناس من المتكلفين: هي رجس وهي في بطن فلان قتل يوم بدر وقتل فلان يوم أحد فأنزل الله: (لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا) الآية.

Ibn 'Abbās ﷺ said, "The prohibition of alcoholic drinks descended because of two tribes from the tribes of the Anṣār. They used to drink to the point that when they became intoxicated, they would play and joke around with one another. When they would become sober, one of them would look at the marks on his face and beard and he would say, 'My brother so-and-so did this to me!' They used to be brothers with no hatred in their hearts, [saying], 'By Allāh, if he had been compassionate and merciful towards me, he would not have done this to me!' Then hatred fell into their hearts, so Allāh sent down:

﴿ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ ﴾

'Indeed intoxicants, gambling...'

[Sūrah al-Mā'idah 5:90]

"up to His statement:

﴿ فَهَلْ أَنتُم مُّنتَهُونَ ﴾

'So will you not cease!'

[Sūrah al-Mā'idah 5:91]

"Then some people who used to meddle in affairs that did not concern them said, 'It is an abomination and it is present in the stomach of so-and-so who was killed on the day of Badr, and so-and-so who was killed on the day of Uḥud!' Then Allāh revealed:

﴿ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا ﴾

'Those who believe and do righteous deeds, there is no sin on them for what they tasted in the past...' "

[Sūrah al-Mā'idah 5:93]

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 10, p. 571. Shaykh Muqbil ﷺ said, "As for the chain of Ibn Jarīr, the people of the chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), except for al-Ḥusayn ibn 'Alī aṣ-Ṣudā'ī; however, he is trustworthy. Furthermore, the *ḥadīth* of Sa'd will later be mentioned in [the chapter on] Sūrah al-'Ankabūt, if Allāh wills."

Verse 93

His, the Exalted One's, statement:

﴿ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا ﴾

Those who believe and do righteous deeds, there is no sin on them for what they tasted in the past...

[Sūrah al-Mā'idah 5:93]

قال الإمام البخاري (٢٤٦٤): حدثنا محمد بن عبد الرحيم أبو يحيى أخبرنا عفان حدثنا حماد بن زيد حدثنا ثابت عن أنس: كنت ساقي القوم في منزل أبي طلحة وكان خمرهم يومئذ الفضيخ فأمر رسول الله مناديا ينادي: ألا إن الخمر قد حرمت قال: فقال لي أبو طلحة: اخرج فأهرقها فخرجت فهرقتها فجرت في سكك المدينة فقال بعض القوم: قد قتل قوم وهي في بطونهم فأنزل الله: (لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا) الآية.

Anas ﷺ said, "I was the one who poured drinks for the people in

Abū Ṭalḥah's house. The alcoholic drink for that day was *faḍīkh*.[80] The Messenger of Allāh ﷺ then ordered someone to call out, 'Verily alcoholic drink has been prohibited!' Abū Ṭalḥah then said to me, 'Go and pour it out.' So I went and poured it out, and it flowed in the streets of Madīnah. Then some people said, 'Some people were killed and died while it was in their stomachs.' Then Allāh sent down:

﴿ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا ﴾

'Those who believe and do righteous deeds, there is no sin on them for what they tasted in the past...' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2464), as well as Muslim in his *Ṣaḥīḥ* (1980/3).

Verse 101

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ ﴾

O you who believe, do not ask about things which, if made plain to you, will distress you...

[Sūrah al-Mā'idah 5:101]

قال الإمام البخاري (٤٦٢١): حدثنا منذر بن الوليد بن عبد الرحمن الجارودي حدثنا أبي حدثنا شعبة عن موسى بن أنس عن أنس قال: خطب رسول الله خطبة ما سمعت مثلها قط قال: لو تعلمون ما أعلم لضحكتم قليلا ولبكيتم كثيرا قال: فغطى أصحاب رسول الله وجوههم لهم خنين فقال رجل: من أبي

[80] *Faḍīkh* is an alcoholic drink made from different types of dates.

قال: فلان فنزلت هذه الآية: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ). رواه النضر وروح بن عبادة عن شعبة.

Anas ﷺ said, "The Messenger of Allāh ﷺ gave us a sermon we never heard the likes of. He said, 'If you knew what I know, you would laugh little and cry much.' The Companions of the Messenger of Allāh ﷺ then covered their faces, weeping. A man then asked, 'Who is my father?' [The Prophet] said, 'Your father is so-and-so.' Thereafter, this verse descended:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ ﴾

'Do not ask about things which, if made plain to you, will distress you.' "

Al-Bukhārī has transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4621) and Muslim also transmitted it in his *Ṣaḥīḥ* (2359).

قال الإمام البخاري (٤٦٢٢): حدثنا الفضل بن سهل حدثنا أبو النضر حدثنا أبو خيثمة حدثنا أبو الجويرية عن ابن عباس قال: كان قوم يسألون رسول الله استهزاء فيقول الرجل: من أبي ويقول الرجل تضل ناقته: أين ناقتي فأنزل الله فيهم هذه الآية: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ) حتى فرغ من الآية كلها.

Ibn 'Abbās ﷺ said, "A group of people used to ask the Messenger of Allāh ﷺ [questions] out of mockery. A man would say, 'Who is my father?' And another man whose camel went astray would say, 'Where is my camel?' Consequently, Allāh sent down this verse in their regard:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ ﴾

'O you who believe, do not ask about things which, if made plain to you, will distress you...' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4622).

قال الإمام ابن جرير (ج ١١ ص ١٠٥): حدثني محمد بن علي بن الحسن بن شقيق قال سمعت أبي قال أخبرنا الحسين بن واقد عن محمد بن زياد قال سمعت أبا هريرة يقول: خطبنا رسول الله فقال: يأيها الناس كتب الله عليكم الحج فقام محصن الأسدي فقال: أفي كل عام يا رسول الله فقال: أما إني لو قلت نعم لوجبت ولو وجبت ثم تركتم لضللتم اسكتوا عنى ما سكت عنكم فإنما هلك من كان قبلكم بسؤالهم واختلافهم على أنبيائهم فأنزل الله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ) إلى آخر الآية.

Abū Hurayrah ﷺ said, "The Messenger of Allāh ﷺ gave us a sermon, saying, 'O people, Allāh has prescribed for you the Ḥajj (pilgrimage).' Then Miḥṣan al-Asadī stood up and said, 'Every year, O Messenger of Allāh?' [The Prophet] said, 'Verily, if I were to have said yes, it would have become incumbent upon you, and if it was made incumbent upon you and then you abandoned it, you would have gone astray. Do not ask me about what has been left open for you, for verily those who came before you were destroyed only because of their probing and differing with their prophets.'

"Then Allāh ﷻ sent down:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ ﴾

'O you who believe, do not ask about things which, if made plain to you, will distress you...' "

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 11, p. 105, and the basis of the *ḥadīth* is in Muslim.

قال الإمام ابن جرير (ج ١١ ص ١٠٧): حدثنا زكريا بن يحيى بن أبان المصري قال ثنا أبو زيد عبد الرحمن بن أبي الغمر قال ثنا أبو مطيع معاوية بن يحيى عن صفوان بن عمرو قال ثني سليم بن عامر قال سمعت أبا أمامة الباهلي يقول: قام رسول الله في الناس فقال: كتب عليكم الحج فقام رجل من الأعراب فقال: أفي كل عام قال: فعلا كلام رسول الله وأسكت واستغضب فمكث طويلا ثم تكلم فقال: من السائل فقال الأعرابي: أنا ذا فقال: ويحك ماذا يؤمنك أن أقول نعم ولو قلت نعم لوجبت ولو وجبت لكفرتم ألا إنه إنما أهلك الذين قبلكم أئمة الحرج والله لو أني أحللت لكم جميع ما في الأرض وحرمت عليكم منها موضع خف لوقعتم فيه قال: فأنزل الله تعالى عند ذلك: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ).

Abū Umāmah al-Bāhilī ﷺ said, "The Messenger of Allāh ﷺ stood among the people and said, 'Ḥajj has been prescribed for you.' A man from the Bedouins stood up and said, 'Every year?', cutting off the Messenger of Allāh ﷺ, so he (the Prophet ﷺ) remained silent. He was angered and it showed. Then after a while he spoke, saying, 'Who is the questioner?' The Bedouin man said, 'Here I am.' [The Prophet] said, 'Woe to you, what protects you from me saying yes? And if I were to say yes, it would be incumbent upon you, and if it were made incumbent upon you, you would have disbelieved. Verily, those before you were destroyed only by their leaders who made things difficult. By Allāh, if I were to make everything on earth permissible for you except for a spot the size of a camel's hoof, you would have fallen into it.'

"At that point Allāh ﷻ sent down:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ ﴾

'O you who believe, do not ask about things…' "

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 11, p. 107. In the chain of the *ḥadīth* is 'Abdur-Raḥmān ibn Abī al-Ghamr. Shaykh Muqbil رحمه الله said about him, "[Regarding] 'Abdur-Raḥmān ibn Abī

al-Ghamr, a group has narrated on him although he has not been declared trustworthy by someone whose declaration is regarded, so he can be used in a supporting role. In addition, Abū Muṭī' Mu'āwiyah ibn Yaḥyā is someone about whose status there is a difference of opinion, and it appears that he is *ḥasan al-ḥadīth*; and this *ḥadīth* is regarded as a supporting *ḥadīth* for the *ḥadīth* of Abū Hurayrah, as you can see.

"These are three different reasons for this verse's revelation, because the first, 'Abdullāh ibn Ḥudhāfah, did not ask out of mockery; however, al-Ḥāfidh said in *al-Fatḥ*, vol. 9, p. 351 (*ḥadīth* 4622), 'There is nothing which prevents all of them from being reasons why it was revealed, and Allāh knows best.' He added on p. 352, 'In short, [the verse] was revealed because of asking too many questions, whether it be out of mockery, to test (the Prophet ﷺ), or to make something difficult which would have remained permissible if it had not been asked about.' "

Verses 106-108

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ ﴾

O you who believe, when death approaches one of you and you make a bequest, take the testimony of two just men from amongst you, or two others besides yourselves...

to His ﷻ statement:

﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

And Allāh does not guide the people who are disobedient.

[Sūrah al-Mā'idah 5:106-108]

قال الإمام البخاري (٢٧٨٠): وقال لي علي بن عبد الله حدثنا يحيى بن آدم حدثنا ابن أبي زائدة عن محمد بن أبي القاسم عن عبد الملك بن سعيد بن جبير عن أبيه عن ابن عباس قال: خرج رجل من بني سهم مع تميم الداري وعدي بن بداء فمات السهمي بأرض ليس بها مسلم فلما قدما بتركته فقدوا جاما من فضة مُخَوَّصا من ذهب فأحلفهما رسول الله ثم وجد الجام بمكة فقالوا ابتعناه من تميم وعدي فقام رجلان من أولياء السهمي فحلفا: لشهادتنا أُحق من شهادتهما وإن الجام لصاحبهم قال: وفيهم نزلت هذه الآية: (يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ).

Ibn 'Abbās ﷺ said, "A man from the tribe Banī Sahm departed along with Tamīm ad-Dārī and 'Adī ibn Baddā'. The man from the tribe of Sahm then died while in a land free of Muslims. When the two returned with his inheritance, the family of the deceased found that a silver vessel engraved with gold was missing. The Messenger of Allāh ﷺ made the two men swear [about what happened to the vessel and its whereabouts], and the vessel was later found in Makkah. The people who had the vessel said, 'We purchased it from Tamīm[81] and 'Adī.' Then, two men who were relatives of the man from the tribe Sahm stood up and swore, saying, 'Indeed our testimony is more binding than the testimony of those two, and verily the vessel belongs to our companion.' Because of them this verse descended:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ ﴾

'O you who believe, when death approaches one of you and you make a bequest...' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2780).

---

[81] **NOTE:** Tamīm ad-Dārī was one of the noble Companions of the Messenger of Allāh ﷺ. This story occurred before he embraced Islām. In some of the narrations of this *ḥadīth*, it was mentioned that after he embraced Islām, he went to the family of the deceased and told them what happened, and he gave them the money he received from selling the vessel, and Allāh knows best. Refer to *Fatḥ al-Bārī* in the explanation of this *ḥadīth* for more.

SŪRAH AL-AN'ĀM

Verse 52

His, the Exalted One's, statement:

﴿ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ﴾

And do not turn away those who invoke their Lord morning and afternoon, seeking His Face...

[Sūrah al-An'ām 6:52]

قال الإمام مسلم (٢٤١٣ / ٤٥): حدثنا زهير بن حرب حدثنا عبد الرحمن عن سفيان عن المقدام بن شريح عن أبيه عن سعد: فيّ نزلت: (وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ) قال: نزلت في ستة أنا وابن مسعود منهم وكان المشركون قالوا له: تدني هؤلاء.

Sa'd ibn Abī Waqqās ﷺ said, "I was a reason for this verse's descent:

﴿ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ ﴾

'And do not turn away those who invoke their Lord morning and afternoon...'

"It was revealed because of six people, and Ibn Mas'ūd and I were amongst them. The polytheists had said to him (the Prophet ﷺ), 'You let the likes of these people get too close to you!' "

As for this *ḥadīth*, Muslim transmitted it in his *Ṣaḥīḥ* (2413/45).

قال الإمام مسلم (٢٤١٣ / ٤٦): حدثنا أبو بكر بن أبي شيبة حدثنا محمد بن عبد الله الأسدي عن إسرائيل عن المقدام بن شريح عن أبيه عن سعد قال: كنا مع النبي ستة نفر فقال المشركون للنبي: اطرد هؤلاء لا يجترؤن علينا قال: وكنت أنا وابن مسعود ورجل من هذيل وبلال ورجلان لست أسمّيهما فوقع في نفس رسول الله ما شاء أن يقع فحدث نفسه فأنزل الله عز وجل: (وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ).

[In another narration] Sa'd ibn Abī Waqqās ﷺ said, "Six of us were with the Prophet ﷺ when the polytheists said to him, 'Turn away these people so they will not have the audacity to be seen with us.' (The six were) me, Ibn Mas'ūd, a man from the tribe Hudhayl, Bilāl, and two men that I will not name. Then something occurred to the Messenger of Allāh ﷺ that Allāh willed, and he contemplated for some time. Then Allāh ﷻ sent down:

﴿ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ﴾

'And do not turn away those who invoke their Lord morning and afternoon, seeking His face...' "

This *ḥadīth* has been transmitted by Muslim in his *Ṣaḥīḥ* (2413/46).

Verse 121

His, the Exalted One's, statement:

﴿ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ ﴾

And do not eat of that (meat) on which Allāh's name has not been pronounced...

[Sūrah al-An'ām 6:121]

قال الإمام أبو داود (٢٨١٨): حدثنا محمد بن كثير قال أنا إسرائيل حدثنا سماك عن عكرمة عن ابن عباس في قوله: (وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ) يقولون: ما ذبح الله فلا تأكلوه وما ذبحتم أنتم فكلوه فأنزل الله: (وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ).

Ibn 'Abbās ﷺ said about His statement:

﴿ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ﴾

And certainly the devils inspire their allies...

[Sūrah al-An'ām 6:121]

"They (the disbelievers) say, 'What Allāh has killed, you do not eat, but you eat that which you yourselves slaughter?' Then Allāh sent down:

﴿ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ ﴾

'And do not eat of that (meat) on which Allāh's name has not been pronounced...' "[82]

Abū Dāwūd transmitted this *ḥadīth* in *as-Sunan* (2818) and Shaykh Muqbil رحمه الله commented about it saying, "I say, the *ḥadīth* is from the narrations of Simāk on 'Ikrimah and they are inconsistent, so therefore the *ḥadīth* is weak by this chain; however, it has supporting chains which raise it to the level of being authentic; amongst them is what an-Nasā'ī transmitted in *at-Tafsīr*, vol. 1, p. 479 (*ḥadīth* 191) and Abū Dāwūd, vol. 3, p. 246 (*ḥadīth* 2819)."

---

[82] The meaning of this *ḥadīth* is that the devils inspired their allies from the polytheists to present a specious argument to the believers about the issue of eating the meat of dead animals, telling them to say to the believers, "What Allāh has killed, you do not eat it, but you eat that which you yourselves slaughter?" Meaning, you claim that you worship Allāh alone, then when it comes to the issue of the dead animal which Allāh caused to die, you do not eat from it, but you eat from the animal that you yourselves slaughter. Why is that? This is the meaning of their statement. Then Allāh ﷻ sent down this verse, refuting this false analogy. Refer to the *Tafsīr* of Ibn Jarīr, vol. 12, pp. 81-82.

Verse 31

His, the Exalted One's, statement:

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ ﴾

O children of Ādam, wear your adornment at every *masjid*...

[Sūrah al-A'rāf 7:31]

قال الإمام مسلم (٣٠٢٨): حدثنا محمد بن بشار حدثنا محمد بن جعفر ح وحدثني أبو بكر بن نافع واللفظ له حدثنا غندر حدثنا شعبة عن سلمة بن كهيل عن مسلم البطين عن سعيد بن جبير عن ابن عباس قال: كانت المرأة تطوف بالبيت وهي عريانة فتقول: من يعيرني تِطوافا تجعله على فرجها وتقول: اليوم يبدو بعضه أو كله فما بدا منه فلا أحله فنزلت هذه الآية: (يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ).

Ibn 'Abbās ﷺ said, "A woman would make *ṭawāf* of the Sacred House naked, saying, 'Who will lend me a *tiṭwāf*?'[83] She would then place it over her groin and say:

ليوم يبدو بعضه أو كله فما بدا منه فلا أحله.

'Today, some of it or all of it shows, and what shows I do not make permissible.'

"Then this verse descended:

[83] A *tiṭwāf* is a small piece of clothing they used for making *ṭawāf*.

﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ ﴾

'Wear your adornment at every masjid…' "

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (3028).

Verse 175

His, the Exalted One's, statement:

﴿ وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانسَلَخَ مِنْهَا ﴾

And recite to them the story of the one to whom We gave (knowledge of) our signs but he detached himself from them…

[Sūrah al-A'rāf 7:175]

قال الإمام النسائي في التفسير (٢١٢): أخبرنا محمد بن عبد الأعلى حدثنا خالد بن الحارث ثنا شعبة أخبرني يعلى بن عطاء قال سمعت نافع بن عاصم يقول قال عبد الله في قوله تعالى: (آتَيْنَاهُ آيَاتِنَا فَانسَلَخَ مِنْهَا) الآية نزلت في أمية.

'Abdullāh ibn 'Amr ﷺ said about His ﷻ statement:

﴿ آتَيْنَاهُ آيَاتِنَا فَانسَلَخَ مِنْهَا ﴾

The one to whom We gave (knowledge of) our signs but he detached himself from them…

"It descended because of Umayyah."[84]

An-Nasā'ī transmitted this *ḥadīth* in his *Tafsīr* (212).

---

[84] He is Umayyah ibn Abī aṣ-Ṣalt. Ibn Kathīr said about him in his *tafsīr* of this verse, "He had a lot of knowledge of the past revelations. However, he did not benefit by his knowledge, for verily he reached the era of the Messenger of Allāh ﷺ. [The Prophet's] distinguishing characteristics, signs, and miracles reached him. These signs were clear to every person of insight, and with all of this, he met [the Prophet] and did not follow him; rather, he befriended the polytheists, and he helped and praised them. He elegized the polytheists who died at Badr with an eloquent elegy. May Allāh disfigure him."

SŪRAH AL-ANFĀL

Verse 1

His, the Exalted One's, statement:

﴿ يَسْأَلُونَكَ عَنِ الْأَنفَالِ ۖ قُلِ الْأَنفَالُ لِلَّهِ وَالرَّسُولِ ﴾

They ask you about the spoils of war. Say, "The spoils are for Allāh and the Messenger..."

[Sūrah al-Anfāl 8:1]

قال الإمام الترمذي (٣٠٧٩): حدثنا أبو كريب حدثنا أبو بكر بن عياش عن عاصم بن بهدلة عن مصعب بن سعد عن أبيه قال: لما كان يوم بدر جئت بسيف فقلت: يا رسول الله إن الله قد شفى صدري من المشركين ، أو نحو هذا ، هب لي هذا السيف فقال: هذا ليس لي ولا لك فقلت: عسى أن يعطى هذا من لا يبلى بلائي فجاءني الرسول فقال: إنك سألتني وليست لي وقد صارت لي وهو لك قال: فنزلت : (يَسْأَلُونَكَ عَنِ الْأَنفَالِ) الآية. قال أبو عيسى: هذا حديث حسن صحيح وقد رواه سماك بن حرب عن مصعب أيضا وفي الباب عن عبادة بن الصامت.

Sa'd ibn Abī Waqqās ﷺ said, "On the day of Badr, I brought a (captured) sword and said, 'O Messenger of Allāh, indeed Allāh has healed my breast from the polytheists,' (or he said something similar to this), 'Let me have this sword.' He ﷺ said, 'This is not mine nor is it yours.' I said, 'Perhaps it will be given to someone who is not able to do what I do on the battlefield.' The Messenger of Allāh ﷺ then came to me and said, 'Verily you asked me when it was not mine. It has become mine and now it is yours.'

"Then [the verse] descended:

﴿ يَسْأَلُونَكَ عَنِ الْأَنفَالِ ﴾

'They ask you about the spoils of war...' "

At-Tirmidhī transmitted this *ḥadīth* in his *Jāmi'* (3079), and Muslim transmitted it in his *Ṣaḥīḥ* in the book of *Jihād* (1748/34) with a longer wording.

قال الإمام أحمد (ج ٥ ص ٣٢٣): ثنا معاوية بن عمرو ثنا أبو إسحاق عن عبد الرحمن ابن عياش ابن أبي ربيعة عن سليمان بن موسى عن أبي سلام عن أبي أمامة عن عبادة بن الصامت قال: خرجنا مع النبي فشهدت معه بدرا فالتقى الناس فهزم الله تبارك وتعالى العدو فانطلقت طائفة في آثارهم يهزمون ويقتلون فأكبت طائفة على العسكر يحوونه ويجمعونه وأحدقت طائفة برسول الله لا يصيب العدو منه غرة حتى إذا كان الليل وفاء الناس بعضهم إلى بعض قال الذين جمعوا الغنائم: نحن حويناها وجمعناها فليس لأحد فيها نصيب وقال الذين خرجوا في طلب العدو: لستم بأحق بها منا نحن نفينا عنها العدو وهزمناهم وقال الذين أحدقوا برسول الله: لستم بأحق بها منا نحن أحدقنا برسول الله وخفنا أن يصيب العدو منه غرة واشتغلنا به فنزلت: (يَسْأَلُونَكَ عَنِ الْأَنفَالِ ۖ قُلِ الْأَنفَالُ لِلَّهِ وَالرَّسُولِ ۖ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ) فقسمها رسول الله على وفاق بين المسلمين.

'Ubādah ibn aṣ-Ṣāmit ﷺ said, "We departed with the Prophet ﷺ and I participated along with him in the Battle of Badr. The people met in battle and Allāh ﷻ defeated the enemy. A group chased them down, routing them and killing them. Another group focused on the camp, collecting the spoils of war, while another group surrounded the Messenger of Allāh ﷺ, guarding him so that the enemy would not be able to attack him abruptly.

"That night, everyone returned and gathered. The people who collected the spoils of war said, 'We collected the spoils of war, so no one else gets a share of it.' However, the people who went and

tracked down the enemy said, 'You do not have more right to it than we do. We removed the enemy from the spoils and defeated them.' The people who surrounded the Messenger of Allāh then said, 'You do not have more right to it than we do. We surrounded the Messenger of Allāh ﷺ out of fear that the enemy might attack him suddenly, so we concerned ourselves with him.'

"Then the verse descended:

﴿ يَسْأَلُونَكَ عَنِ الْأَنفَالِ قُلِ الْأَنفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ﴾

'They ask you about the spoils of war. Say, "The spoils are for Allāh and the Messenger, so fear Allāh and correct the matters of difference between you…"'

"Thereafter, the Messenger of Allāh ﷺ divided it evenly between the Muslims."

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 5, p. 323. Shaykh Muqbil رحمه الله mentioned a beneficial footnote on this *ḥadīth* in the latest edition of his book, explaining that Abū Salām, one of the narrators in the chain, has heard from Abū Umāmah, the noble Companion and the narrator on 'Ubādah in the chain, as found in *Muslim* (804). This is contrary to what Abū Ḥātim has said, negating that Abū Salām has heard from Abū Umāmah.

قال الإمام أبو داود (٢٧٣٧): حدثنا وهب بن بقية قال أخبرنا خالد عن داود عن عكرمة عن ابن عباس قال: قال رسول الله يوم بدر: من فعل كذا وكذا فله من النفل كذا وكذا قال فتقدم الفتيان ولزم المشيخة الرايات فلم يبرحوها فلما فتح الله عليهم قال المشيخة: كنا ردءا لكم لو انهزمتم لفئتم إلينا فلا تذهبوا بالمغنم ونبقى فأبى الفتيان وقالوا: جعله رسول الله لنا فأنزل الله: (يَسْأَلُونَكَ عَنِ الْأَنفَالِ) إلى قوله: (كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ) يقول: فكان ذلك خيرا لهم فكذلك أيضا فأطيعوني فإني أعلم بعاقبة هذا منكم.

Ibn 'Abbās ﷺ said, "The Messenger of Allāh ﷺ said on the day of Badr, 'Whoever does such-and-such gets such-and-such from the spoils.' The younger men then went to the front lines while the older men stayed by the flags, not moving away from them. Then when Allāh gave them victory, the older men said, 'We were your support. If you were to have been defeated, you would have come back to us for support, so do not take the spoils and leave us with nothing.' The younger men refused and said, 'The Messenger of Allāh ﷺ granted it to us.'

"Then Allāh sent down:

﴿ يَسْأَلُونَكَ عَنِ الْأَنفَالِ ﴾

'They ask you about the spoils of war. Say. "The spoils are for Allāh and the Messenger..."'

[Sūrah al-Anfāl 8:1]

"up to His statement:

﴿ كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ ﴾

'As your Lord caused you to go out from your home in truth while, indeed, a group among the believers disliked it.'

[Sūrah al-Anfāl 8:5]

"He is saying: [Going out to Badr] was better for them, and likewise [the distribution of the spoils is better for them], so obey me (the Prophet), for verily I know better than you how the distribution should go."

Abū Dāwūd transmitted this *ḥadīth* in *as-Sunan* (2737). Shaykh Muqbil رحمه الله commented, "There is no contradiction between these two reasons (the story of Sa'd and the story of the groups), since there is nothing which prevents the verse from being revealed due to both of them, and Allāh knows best."

Verse 9

His, the Exalted One's, statement:

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴾

(Remember) when you sought help from your Lord, so He answered you (saying), "I will help you with a thousand of the angels, each behind the other in succession."

[Sūrah al-Anfāl 8:9]

قال الإمام أحمد (ج ١ ص ٣٠): حدثنا أبو نوح قراد أنبأنا عكرمة بن عمار حدثنا سماك الحنفي أبو زميل حدثني ابن عباس حدثني عمر بن الخطاب قال: لما كان يوم بدر قال: نظر النبي إلى أصحابه وهم ثلاثمائة ونيف ونظر إلى المشركين فإذا هم ألف وزيادة فاستقبل النبي القبلة ثم مد يديه وعليه رداؤه وإزاره ثم قال: اللهم أين ما وعدتني اللهم أنجز لي ما وعدتني اللهم إنك إن تهلك هذه العصابة من أهل الإسلام فلا تعبد في الأرض أبدا قال فما زال يستغيث ربه عز وجل ويدعوه حتى سقط رداؤه فأتاه أبو بكر فأخذ رداءه فردّاه ثم التزمه من ورائه ثم قال: يا نبي الله كفاك مناشدتك ربك فإنه سينجز لك ما وعدك وأنزل الله عز وجل: (إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ)... الحديث.

'Umar ibn al-Khaṭṭāb ﷺ said, "On the day of Badr, the Prophet ﷺ looked towards his Companions, who numbered just over three hundred. Then he looked towards the polytheists and found them to be over a thousand. The Prophet ﷺ then faced the *qiblah* (the direction for prayer), extended his arms while wearing his *izār* (lower garment) and his *ridā'* (upper garment), and he said, 'O Allāh, where is what you promised me? O Allāh, fulfill for me what you promised me! O Allāh, if you allow this small group of Muslims to be destroyed, you will never be worshipped on earth!'

"He continued to seek the aid of his Lord ﷻ and supplicate Him to the point that his upper garment fell off. So Abū Bakr came to him, picked up his upper garment, put it back on him, and stood behind him, saying, 'O Prophet of Allāh, you imploring your Lord is sufficient, for verily He will fulfill for you what He promised you.'

"In this regard Allāh ﷻ sent down:

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴾

'(Remember) when you sought help from your Lord, so He answered you (saying), 'I will help you with a thousand of the angels, each behind the other in succession.' "

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 1, p. 30, and it has already been mentioned in its entirety in [the section on] verse 165 of Sūrah Āli 'Imrān. Muslim has also transmitted it in his *Ṣaḥīḥ* (1763).

Verse 16

His, the Exalted One's, statement:

﴿ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴾

And whoever turns his back to them on such a day, unless it is a stratagem of war or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allāh and his abode is Hell, and worst indeed is that destination.

[Sūrah al-Anfāl 8:16]

قال الإمام أبو داود (٢٦٤٨): حدثنا محمد بن هشام المصري حدثنا بشر بن المفضل حدثنا داود عن أبي النضرة عن أبي سعيد قال: نزلت في يوم بدر: (وَمَن يُوَلِّهِمْ يَوْمَئِذٍ).

Abū Sa'īd ﷺ said, "This verse descended because of the day of Badr:

﴿ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ ﴾

'And whoever turns his back to them on such a day...'"

Abū Dāwūd transmitted this *ḥadīth* in *as-Sunan* (2648) and Ibn Kathīr said in his *Tafsīr*, vol. 2, p. 295, "Even if the verse descended because of them, this does not negate that fleeing from the advance is also forbidden for others, not only the people of Badr, because the previously mentioned *ḥadīth* of Abū Hurayrah proves that fleeing from the advance is a major sin according to the position of the majority of scholars, and Allāh knows best."

Verse 17

His, the Exalted One's, statement:

﴿ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ ﴾

And you threw not when you threw, rather Allāh threw…

[Sūrah al-Anfāl 8:17]

قال الإمام الطبراني في الكبير (٣١٢٨): حدثنا أحمد بن مابهرام الأيذجي ثنا محمد بن يزيد الأسفاطي ثنا إبراهيم بن يحيى الشجري حدثني أبي ثنا موسى بن يعقوب الزمعي عن عبد الله بن يزيد مولى الأسود بن سفيان عن أبي بكر بن سليمان بن أبي حثمة عن حكيم بن حزام قال: لما كان يوم بدر أمر رسول الله

فأخذ كفا من الحصباء فاستقبلنا به فرمانا بها وقال: شاهت الوجوه فانهزمنا فأنزل الله عز وجل: (وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ).

Ḥakīm ibn Ḥizām ﷺ said, "On the day of Badr, the Messenger of Allāh ﷺ called for and took a handful of pebbles. He then faced us and threw them at us,[85] and he said, 'May their faces be disfigured.' At that point we were defeated, and Allāh ﷻ sent down:

﴿ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ ﴾

'And you threw not when you threw, rather Allāh threw…' "

As for this *ḥadīth*, aṭ-Ṭabarānī transmitted it in *al-Mu'jam al-Kabīr* (3128). Al-Haythamī said in *Majma' az-Zawā'id*, vol. 2, p. 84, "Its chain is *ḥasan*." Shaykh Muqbil ﷺ added, "Perhaps he means it is *ḥasan li ghayrihi*…" The Shaykh later commented, "And we said that perhaps al-Haythamī classified the *ḥadīth* to be *ḥasan* because of the supporting *aḥādīth* that play a reinforcing role, because after declaring his classification he added, 'And it has been narrated on Ibn 'Abbās that the Prophet ﷺ said to 'Alī, "Give me a handful of pebbles." So he gave them to him and then he threw them at the faces of the people. There was not a single person except that his eyes were filled with pebbles. Then the verse descended:

﴿ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ ﴾

"And you threw not when you threw, rather Allāh threw…" '

"Then he (al-Haythamī) stated, 'Aṭ-Ṭabarānī transmitted it, and the people of the chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim).' "

---

[85] Ḥakīm ibn Ḥizām was one of the noble Companions of the Prophet ﷺ. At the time of Badr, he had not yet embraced Islām; rather, he fought on the side of the polytheists. He embraced Islām the year that Makkah was conquered and later participated in the battle of Ḥunayn. Refer to the book *al-Iṣābah* for more.

Verse 19

His, the Exalted One's, statement:

﴿ إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ ﴾

If you (O disbelievers) ask for victory, the victory has already come (as you have asked for it)...

[Sūrah al-Anfāl 8:19]

قال الإمام ابن جرير (ج ١٣ ص ٤٥٤): حدثنا يحيى بن آدم عن إبراهيم بن سعيد عن صالح بن كيسان عن الزهري عن عبد الله بن ثعلبة بن صُعير قال: كان المستفتح يوم بدر أبا جهل قال: اللهم أقطعنا للرحم وآتانا بما لم نعرف فأحنه الغداة فأنزل الله: (إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ).

'Abdullāh ibn Tha'labah ibn Ṣu'ayr ﷺ said, "The one (from the polytheists) who implored Allāh for victory on the day of Badr was Abū Jahl. He said, 'O Allāh, whoever amongst us (Abū Jahl or Muḥammad ﷺ) is the most severe in cutting family ties and introducing novelties that we do not recognize to be right, destroy him on this morning.'

"Then Allāh sent down:

﴿ إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ ﴾

'If you (O disbelievers) ask for victory, the victory has already come (as you have asked for it)...' "

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 13, p. 454, and likewise al-Ḥākim transmitted it in *al-Mustadrak*, vol. 2, p. 328, and he classified it to be authentic according to the standards of the two Shaykhs (al-Bukhārī and Muslim), although they did not transmit it. Shaykh Muqbil رحمه الله mentioned in this regard, "Muslim did not transmit on 'Abdullāh ibn Tha'labah, so the *ḥadīth* meets the standards of al-Bukhārī..."

Verse 33

His, the Exalted One's, statement:

﴿ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴾

Allāh would not punish them while you are amongst them, nor would Allāh punish them while they seek forgiveness.

[Sūrah al-Anfāl 8:33]

قال الإمام البخاري (٤٦٤٨): حدثني أحمد حدثنا عبيد الله بن معاذ حدثنا أبي حدثنا شعبة عن عبد الحميد هو ابن كُرديد صاحب الزيادي سمع أنس بن مالك: قال أبو جهل: اللهم إن كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء أو ائتنا بعذاب أليم فنزلت: (وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ) (وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ) الآية.

Anas ibn Mālik ﷺ said, "Abū Jahl said, 'O Allāh, if this is the truth from you, then rain down upon us stones from the heavens or inflict us with a painful punishment.' Then the following verses descended:

﴿ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴾

'Allāh would not punish them while you are amongst them, nor would Allāh punish them while they seek forgiveness.'

﴿ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ ﴾

'And why should Allāh not punish them while they

prevent (people) from the Sacred *Masjid*...' "

[Sūrah al-Anfāl 8:34]

Al-Bukhārī has transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4648), as well as Muslim in his *Ṣaḥīḥ* (2796).

قال الإمام ابن جرير (ج ١٣ ص ٥١١): حدثنا أحمد بن منصور الرمادي قال ثنا أبو حذيفة قال ثنا عكرمة عن أبي زميل عن ابن عباس: إن المشركين كانوا يطوفون بالبيت يقولون: لبيك لبيك لا شريك لك فيقول النبي: قد قد فيقولون: إلا شريك هو لك تملكه وما ملك ويقولون: غفرانك غفرانك فأنزل الله: (وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ) فقال ابن عباس: كان فيهم أمانان نبي الله والاستغفار قال: فذهب النبي وبقي الاستغفار (وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ) قال: فهذا عذاب الآخرة قال: وذاك عذاب الدنيا.

Ibn 'Abbās ﷺ narrated that the polytheists used to make *ṭawāf* of the Sacred House saying, "We obey your call! We obey your call! You have no partner!" The Prophet ﷺ would then say, "Enough! Enough!"

Then they would say, "Except a partner who is yours; You own him and that which he possesses!" They would also say, "We seek your forgiveness! We seek your forgiveness!"

Then Allāh sent down:

﴿ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴾

Allāh would not punish them while you are amongst them, nor would Allāh punish them while they seek forgiveness.

Ibn 'Abbās said, "They had two safeguards: the Prophet of Allāh and seeking forgiveness."

﴿ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ ﴾

And why should Allāh not punish them while they prevent (people) from the Sacred *Masjid* and they are not its guardians. None can be its guardians except those who fear Allāh...

He (Ibn 'Abbās) said, "So this (verse 34) pertains to the punishment in the hereafter and that (verse 33) pertains to the punishment of this life."

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 13, p. 511. Shaykh Muqbil رحمه الله said, "This is a *ḥasan ḥadīth*," and then he added, "There is nothing which prevents the verse from being revealed because of this situation as well as the other, or even that both of them together were the reason for the verse being revealed, and Allāh knows best."

Verse 66

His, the Exalted One's, statement:

﴿ الْآنَ خَفَّفَ اللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ﴾

Now Allāh has lightened your task and He knows that there is weakness in you. So if there are from amongst you one hundred steadfast persons, they shall overcome two hundred...

[Sūrah al-Anfāl 8:66]

قال الإمام البخاري (٤٦٥٣): حدثنا يحيى بن عبد الله السلمي أخبرنا عبد الله بن المبارك أخبرنا جرير بن حازم قال أخبرني الزبير بن الخِرِّيت عن عكرمة عن ابن عباس قال: لما نزلت: (فَإِن يَكُن مِّنكُم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ) شق ذلك على المسلمين حين فرض عليهم أن لا يفر واحد من عشرة فجاء التخفيف فقال:

(ٱلْـَٔـٰنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ) قال: فلما خفف الله عنهم من العدة نقص من الصبر ما خفف عنهم.

Ibn 'Abbās ﷺ said, "When the following verse descended:

﴿ فَإِن يَكُن مِّنكُم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ﴾

'If there are twenty steadfast amongst you, they shall overcome two hundred...'

[Sūrah al-Anfāl 8:65]

"it became a heavy burden on the Muslims, since it was made incumbent that one person must stand and fight and not flee from ten [people]. Then the lightening of that burden ensued:

﴿ ٱلْـَٔـٰنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ﴾

'Now Allāh has lightened your task and He knows that there is weakness in you. So if there are from amongst you one hundred steadfast persons, they shall overcome two hundred...'

"So when Allāh lessened the number for them, the obligation to remain steadfast was lightened in accordance with the reduction of numbers."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4653).

Verse 67

His, the Exalted One's, statement:

﴿ مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي ٱلْأَرْضِ ﴾

It is not for a prophet to have prisoners of war until he has made a great slaughter (amongst his enemies, gaining the upper hand) in the land...

[Sūrah al-Anfāl 8:67]

قال الحاكم (ج ٢ ص ٣٢٩): أخبرنا أبو العباس محمد بن أحمد المحبوبي حدثنا سعيد بن مسعود حدثنا عبيد الله بن موسى حدثنا إسرائيل عن إبراهيم بن مهاجر عن مجاهد عن ابن عمر قال: استشار رسول الله في الأسارى أبا بكر فقال: قومك وعشيرتك فخل سبيلهم فاستشار عمر فقال: اقتلهم قال: ففداهم رسول الله فأنزل الله عز وجل: (مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ) إلى قوله: (فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا) قال: فلقي النبي عمر قال: كاد أن يصيبنا في خلافك بلاء. هذا حديث صحيح الإسناد ولم يخرجاه.

Ibn 'Umar ﷺ said, "The Messenger of Allāh ﷺ sought advice from Abū Bakr on what to do with the prisoners of war. So he (Abū Bakr) said, 'They are your people and relatives, so let them go.' He then sought advice from 'Umar who said, 'Kill them.' The Messenger of Allāh ﷺ then ransomed them [taking the advice of Abū Bakr]. In this regard, Allāh ﷻ sent down the following:

﴿ مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ﴾

'It is not for a prophet to have prisoners of war until he has made a great slaughter (amongst his enemies, gaining the upper hand) in the land...'

"up to His statement:

﴿ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ﴾

'So enjoy what you have captured of the booty of war, lawful and good.'

[Sūrah al-Anfāl 8:69]

"The Prophet ﷺ then met 'Umar and said, 'We were close to being afflicted with a tribulation for differing with your advice.' "

Al-Ḥākim transmitted this *ḥadīth* in *al-Mustadrak*, vol. 2, p. 329, and considered its chain to be authentic. Adh-Dhahabī asserted, "I say, it is up to the standards of Muslim." The *ḥadīth* of 'Umar has already been mentioned in [the chapter on] Sūrah Āli 'Imrān.

Verses 68-69

His, the Exalted One's, statement:

﴿ لَّوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾ ﴾

Were it not for a previous ordainment from Allāh, a severe torment would have touched you for what you took. So enjoy what you have captured of the booty of war, lawful and good, and fear Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.

[Sūrah al-Anfāl 8:68-69]

قال الإمام أبو داود الطيالسي (٢٤٢٩): حدثنا سلام عن الأعمش عن أبي صالح عن أبي هريرة قال: لما كان يوم بدر تعجل الناس إلى الغنائم فأصابوها فقال رسول الله: إن الغنيمة لا تحل لأحد سود الرؤوس غيركم وكان النبي وأصحابه إذا غنموا الغنيمة جمعوها ونزلت نار من السماء فأكلتها فأنزل الله هذه الآية: (لَّوْلَا كِتَابٌ مِّنَ اللَّهِ) إلى آخر الآيتين.

Abū Hurayrah ﷺ said, "On the day of Badr, the people rushed to the spoils of war and took them, so the Messenger of Allāh ﷺ said, 'Verily the spoils of war have not been made permissible for anyone of the children of Ādam other than you. The prophet[86] and his

[86] Meaning the prophet from amongst the prophets before Muḥammad ﷺ as is made

companions, when they would win the spoils of war, would gather it and then fire would descend from the sky to destroy it.' Then Allāh sent down this verse:

﴿ لَّوْلَا كِتَابٌ مِّنَ اللَّهِ ﴾

'Were it not for a previous ordainment from Allāh...'

"to the end of the two verses."

Regarding this *ḥadīth*, aṭ-Ṭayālisī transmitted it in his *Musnad* (2429) and at-Tirmidhī in his *Jāmi'*, and he classified it to be *ḥasan ṣaḥīḥ*.

قال الحاكم (ج ٢ ص ٣٢٩): حدثنا الشيخ أبو بكر بن إسحاق أنبأ محمد بن شاذان الجوهري حدثنا زكريا بن عدي حدثنا عبيد الله بن عمرو الرقي عن زيد بن أبي أنيسة عن عمرو بن مرة عن خيثمة قال: كان سعد بن أبي وقاص في نفر فذكروا عليا فشتموه فقال سعد: مهلا عن أصحاب رسول الله فإنا أصبنا دنيا مع رسول الله فأنزل الله عز وجل: (لَّوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ) فأرجو أن تكون رحمة من عند الله سبقت لنا فقال بعضهم: فوالله إنه كان يبغضك ويسميك الأخنس فضحك سعد حتى استعلاه الضحك ثم قال: أليس قد يجد المرء على أخيه في الأمر يكون بينه وبينه ثم لا يبلغ ذلك أمانته وذكر كلمة أخرى. هذا حديث صحيح على شرط الشيخين ولم يخرجاه.

Sa'd ibn Abī Waqqās ﷺ was with a group of people who mentioned 'Alī and began reviling him, so Sa'd said, "Slow down and be easy on the Companions of the Messenger of Allāh ﷺ, for verily we obtained some worldly goods with the Messenger of Allāh ﷺ and then Allāh ﷻ sent down:

﴿ لَّوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴾

'Were it not for a previous ordainment from Allāh,

clear in the narration of this *ḥadīth* in the book *Mushkil al-Āthār*, *ḥadith* 3310.

a severe torment would have touched you for what you took.'

"So I hope that mercy from Allāh has preceded for us."

Then one of them said, "By Allāh, he used to despise you and call you the pug-nosed one." Sa'd then laughed to the point where he was overtaken by laughter, and then he said, "Is it not possible that a person can have a problem with his brother because of a personal thing between them, but that it does not reach the point where his loyalty to him is broken?" And he mentioned another statement.

Al-Ḥākim transmitted this *ḥadīth* in *al-Mustadrak*, vol. 2, p. 329, and classified it to be authentic according to the standards of the two Shaykhs (al-Bukhārī and Muslim).

Verse 75

His, the Exalted One's, statement:

﴿ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ﴾

And blood relatives have more right to one another in the decree of Allāh...

[Sūrah al-Anfāl 8:75]

قال الإمام أبو داود الطيالسي (٢٦٧٦): حدثنا سليمان عن سماك عن عكرمة عن ابن عباس قال: آخى رسول الله بين أصحابه وورث بعضهم من بعض حتى نزلت: (وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ) فتركوا ذلك وتوارثوا بالنسب.

Ibn 'Abbās ﷺ said, "The Messenger of Allāh ﷺ made his Companions associate with one another as brothers, (each Companion having his own brotherly companion), and they used to inherit from one another until the verse descended:

﴿ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ ﴾

'And blood relatives have more right to one another...'

"So they stopped doing that and inherited from one another through family ties."

Aṭ-Ṭayālisī transmitted this *ḥadīth* in his *Musnad* (2676). A similar *ḥadīth* on az-Zubayr has been transmitted by Ibn Abī Ḥātim in his *Tafsīr*, vol. 4, p. 24.

Shaykh Muqbil رحمه الله commented, pertaining to the chain of the *ḥadīth* of Ibn 'Abbās, "The narrations of Simāk on 'Ikrimah are inconsistent; however, this *ḥadīth* is supported by the *ḥadīth* of az-Zubayr and is therefore raised to the level of authenticity, and Allāh knows best."

SŪRAH AT-TAWBAH

Verse 19

His, the Exalted One's, statement:

﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۚ لَا يَسْتَوُونَ عِندَ اللَّهِ ﴾

Do you consider the providing of drinking water to the pilgrims and the maintenance of the Sacred *Masjid* equal to those who believe in Allāh and the Last Day and fight in the cause of Allāh? They are not equal in the sight of Allāh…

[Sūrah at-Tawbah 9:19]

قال الإمام مسلم (١٨٧٩): حدثني حسن بن علي الحلواني حدثنا أبو توبة حدثنا معاوية بن سلام عن زيد بن سلام أنه سمع أبا سلام قال حدثني النعمان بن بشير قال: كنت عند منبر رسول الله فقال رجل: ما أبالي أن لا أعمل عملا بعد الإسلام إلا أن أسقي الحاج وقال آخر: ما أبالي أن لا أعمل عملا بعد الإسلام إلا أن أعمر المسجد الحرام وقال آخر: الجهاد في سبيل الله أفضل مما قلتم فزجرهم عمر وقال: لا ترفعوا أصواتكم عند منبر رسول الله وهو يوم الجمعة ولكن إذا صليت الجمعة دخلت فاستفتيته فيما اختلفتم فيه فأنزل الله عز وجل: (أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ) الآية إلى آخرها.

An-Nu'mān ibn Bashīr ﷺ said, "I was at the *minbar*[87] of the Messenger of Allāh ﷺ when a man said, 'It does not matter to me if I were to do no other deed after Islām other than providing drinking water for the pilgrims.' Another man said, 'It does not matter to me if I were to do no other deed after Islām other than maintaining the Sacred *Masjid*.' Another man said, 'Fighting in the path of Allāh is better than what you mentioned.' 'Umar then scolded them and said, 'Do not raise your voices at the *minbar* of the Messenger of Allāh ﷺ on the day of *Jumu'ah*! Rather, after I pray the *Jumu'ah* prayer, I will go to (the Messenger of Allāh ﷺ) and ask for his judgment regarding your differing.' Then Allāh ﷻ sent down:

﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

Do you consider the providing of drinking water to the pilgrims and the maintenance of the Sacred *Masjid* equal to those who believe in Allāh and the Last Day...

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1879).

Verse 34

His, the Exalted One's, statement:

﴿ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴾

[87] The *minbar* was a small wooden pulpit with three steps which the Prophet ﷺ used to stand upon when giving his sermons, and he would sit down on the third step, as is mentioned in the *ḥadīth* of Anas transmitted by ad-Dārimī, *ḥadīth* 42. Shaykh Muqbil mentioned it in his book *al-Jāmi' aṣ-Ṣaḥīḥ Mimmā Laysa fī aṣ-Ṣaḥīḥayn*, vol. 2, p. 186, and ruled it to be *ḥasan*. Shaykh Muḥammad ibn 'Abdil-Waḥḥāb al-Yamanī al-Waṣābī has written a small treatise about the number of steps of the *minbar* called *al-Jawhar fī 'Adad Darajāt al-Minbar*, and he came to the conclusion that the Sunnah of the *minbar* is that it have three steps only, and that the *khaṭīb* (lecturer) stands on the second step and sits on the third step.

And those who hoard gold and silver, and spend it not in the path of Allāh, announce unto them a painful torment.

[Sūrah at-Tawbah 9:34]

قال الإمام البخاري (١٤٠٦): حدثنا علي سمع هشيما أخبرنا حصين عن زيد بن وهب قال مررت بالربذة فإذا أنا بأبي ذر فقلت له: ما أنزلك منزلك هذا قال: كنت بالشام فاختلفت أنا ومعاوية في: (وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ) قال معاوية: نزلت في أهل الكتاب فقلت: نزلت فينا وفيهم فكان بيني وبينه في ذاك وكتب إلى عثمان يشكوني فكتب إليّ عثمان أن اقدم المدينة فقدمتها فكثر عليّ الناس حتى كأنهم لم يروني قبل ذلك فذكرت ذاك لعثمان فقال لي: إن شئت تنحيت فكنت قريبا فذاك الذي أنزلني هذا المنزل ولو أمروا عليّ حبشيا لسمعت وأطعت.

Zayd ibn Wahb said, "I passed by ar-Rabdhah[88] and ran into Abū Dhar ﷺ, so I said, 'What brings you here?' He said, 'I was in Shām and I differed with Mu'āwiyah about the verse:

﴿ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ ﴾

"And those who hoard gold and silver, and spend it not in the path of Allāh..."

" 'Mu'āwiyah said, "It descended because of the People of the Book." I said, "It descended because of us as well as them (the People of the Book)." So a disagreement occurred between the two of us due to this differing. He then wrote to 'Uthmān ﷺ complaining about me. 'Uthmān then wrote me a letter telling me to come to Madīnah, so I went there. On arrival, the people gathered around me as if they had never seen me before, and I mentioned that to 'Uthmān, so he said to me, "If you wish, retire to a nearby place." So that is what brought me here, and if they were to put a man from

[88] Ar-Rabdhah is a place between Makkah and Madīnah.

Ḥabashah (Abyssinia) in authority over me, I would hear and obey.'"

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1406).

Verse 58

His, the Exalted One's, statement:

﴿ وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴾

And amongst them are those who accuse you in the matter of the distribution of the alms. If they are given a part thereof, they are pleased, but if they are not given thereof, behold, they are angry.

[Sūrah at-Tawbah 9:58]

قال الإمام البخاري (٦٩٣٣): حدثنا عبد الله بن محمد حدثنا هشام أخبرنا معمر عن الزهري عن أبي سلمة عن أبي سعيد قال: بينا النبي يقسم جاء عبد الله بن ذي الخويصرة التميمي فقال: اعدل يا رسول الله فقال: ويحك ومن يعدل إذا لم أعدل قال عمر بن الخطاب: ائذن لي فأضرب عنقه قال: دعه فإن له أصحابا يحقر أحدكم صلاته مع صلاته وصيامه مع صيامه يمرقون من الدين كما يمرق السهم من الرمية ينظر في قُذَذه فلا يوجد فيه شيء ثم ينظر إلى نصله فلا يوجد فيه شيء ثم ينظر إلى رصافه فلا يوجد فيه شيء ثم ينظر في نضيّه فلا يوجد فيه شيء قد سبق الفرث والدم آيتهم رجل إحدى يديه ، أو قال، ثدييه مثل ثدي المرأة ، أو قال، مثل البضعة تدردر يخرجون على حين فرقة من الناس قال أبو سعيد: أشهد سمعت من النبي وأشهد أن عليا قتلهم وأنا معه جيء بالرجل على النعت الذي نعته النبي قال فنزلت فيه: (وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ).

Abū Sa'īd ﷺ said, "While the Prophet ﷺ was distributing the alms, 'Abdullāh ibn Dhil-Khuwayṣirah at-Tamīmī came to him and said, 'Be just, O Messenger of Allāh!' He ﷺ said, 'Woe unto you! Who will be just if I am not just?' 'Umar ibn al-Khaṭṭāb said, 'Let me

strike his neck (chopping off his head).' He ﷺ said, 'Leave him, for verily, he has companions, and if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs.

" 'But they will pass through the *dīn* (religion) as an arrow passes through the game animal. The feathers of the arrow are looked at, and they have no traces of the animal on them. The tip of the arrow is then looked at, and it has no traces of the animal on it. The *riṣāf* (tendons used as string and wound to tighten the tip of the arrow) are then looked at, and they have no traces of the animal on them. The shaft of the arrow is then looked at, and it has no traces of the animal on it. [The arrow] passed by the blood and the *farth* (the excrements in the stomach) without any of that clinging to it. Their sign is a man whose arm (or he said breasts) is like the breast of a woman (or he said, like a piece of meat that shakes). They will emerge when the Muslims are divided.' "

Abū Sa'īd said, "I bear witness that I heard this from the Prophet ﷺ and I bear witness that 'Alī [later] killed them while I was with him. A man was brought according to the description that the Prophet ﷺ had given."

He (Abū Sa'īd) said, "It (the verse in question) descended because of him ('Abdullāh ibn Dhil-Khuwayṣirah):

﴿ وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ ﴾

'And amongst them are those who accuse you in the matter of the distribution of the alms…' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (6933).

Verse 65

His, the Exalted One's, statement:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴾

And if you ask them they say, "We were only talking idly and joking." Say, "Was it Allāh and His signs and His Messenger that you were mocking?!"

[Sūrah at-Tawbah 9:65]

قال الإمام ابن أبي حاتم في التفسير (ج ٤ ص ٦٣): حدثنا يونس بن عبد الأعلى حدثنا عبد الله بن وهب أخبرني هشام بن سعد عن زيد بن أسلم عن عبد الله بن عمر قال: قال رجل في غزوة تبوك في مجلس يوماً: ما رأيت مثل قرّائنا هؤلاء لا أرغب بطوناً ولا أكذب ألسنة ولا أجبن عند اللقاء فقال رجل في المجلس: كذبت ولكنك منافق لأخبرن رسول الله فبلغ ذلك النبي ونزل القرآن قال عبد الله: فأنا رأيته متعلقاً بحقب ناقة رسول الله تنكبه الحجارة وهو يقول: يا رسول الله إنما كنا نخوض ونلعب ورسول الله يقول: أبالله آياته ورسوله كنتم تستهزءون.

'Abdullāh ibn 'Umar ﷺ said, "One day a man said, while in a gathering on the way to the Battle of Tabūk, 'I have not seen the likes of our reciters. I have not seen a people having stomachs with a greater appetite, tongues that lie with greater frequency, or people that are more cowardly when confronting the enemy than them.' A man in the gathering then said, 'You lie! Rather, you are a hypocrite! I will indeed inform the Messenger of Allāh ﷺ.' News of that incident reached the Prophet ﷺ and Qur'ān descended."

'Abdullāh (ibn 'Umar) said, "I saw [that man] hanging onto the straps of the camel of the Messenger of Allāh ﷺ while being hurt by stones on the ground, saying, 'O Messenger of Allāh, we were only talking idly and joking!' The Messenger of Allāh ﷺ would respond by saying, 'Was it Allāh and His signs and His Messenger that you were mocking?!' "

Ibn Abī Ḥātim transmitted this *ḥadīth* in his *Tafsīr*, vol. 4, p. 63.

Shaykh Muqbil ﷺ commented, saying, "[Concerning] this *ḥadīth*, the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), except for Hishām ibn Sa'd. Muslim only mentioned him in a supporting role as mentioned in *al-Mīzān*. Aṭ-Ṭabarī also transmitted it by way of his (Hishām's) chain, vol. 10, p. 172, and it has a supporting *ḥadīth* with a chain that is *ḥasan* mentioned by Ibn Abī Ḥātim, vol. 4, p. 64, from the *ḥadīth* of Ka'b ibn Mālik."

Verse 74

His, the Exalted One's, statement:

﴿ يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا ﴾

They swear by Allāh that they said nothing (bad), but really they said a word of disbelief and they disbelieved...

[Sūrah at-Tawbah 9:74]

قال الإمام ابن جرير (ج ١٤ ص ٣٦٣): حدثني أيوب بن إسحاق بن إبراهيم قال ثنا عبد الله بن رجاء قال ثنا إسرائيل عن سماك عن سعيد بن جبير عن ابن عباس قال: كان رسول الله جالسا في ظل شجرة فقال: إنه سيأتيكم إنسان فينظر إليكم بعيني شيطان فإذا جاء فلا تكلموه فلم يلبث أن طلع رجل أزرق فدعاه رسول الله فقال: علام تشتمني أنت وأصحابك فانطلق الرجل فجاء بأصحابه فحلفوا بالله ما قالوا وما فعلوا حتى تجاوز عنهم فأنزل الله: (يَحْلِفُونَ بِاللَّهِ مَا قَالُوا) ثم نعتهم جميعا إلى آخر الآية.

Ibn 'Abbās ﷺ said, "The Messenger of Allāh ﷺ was sitting in the shade of a tree and he said, 'Indeed a person will soon come to you, and he will look at you with the two eyes of a devil, so when he comes do not speak to him.' Then, after a short period of time, a blue-eyed man emerged, and the Messenger of Allāh ﷺ called him over and said, 'On what basis do you and your comrades revile me?' The man then left and came back with his comrades. They swore by

Allāh that they did not say or do anything, until he finally pardoned them. Then Allāh sent down the following:

﴿ يَحْلِفُونَ بِاللَّهِ مَا قَالُوا ﴾

'They swear by Allāh that they said nothing…'

"Then He (Allāh) described them all, concluding the verse."

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 14, p. 363.

Verse 79

His, the Exalted One's, statement:

﴿ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ ﴾

Those who blame the believers who give charity voluntarily…

[Sūrah at-Tawbah 9:79]

قال الإمام البخاري (١٤١٥): حدثنا عبيد الله بن سعيد حدثنا أبو النعمان الحكم هو ابن عبد الله البصري حدثنا شعبة عن سليمان عن أبي وائل عن أبي مسعود قال: لما نزلت آية الصدقة كنا نحامل فجاء رجل فتصدق بشيء كثير فقالوا: مرائي وجاء رجل فتصدق بصاع فقالوا: إن الله لغني عن صاع هذا فنزلت: (الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ) الآية.

Abū Mas'ūd ﷺ said, "During the time the verse regarding charity was revealed, we used to carry things on our backs for money. A man would come and give a lot of charity, and they (the hypocrites) would say, '[He is a] show-off.' Another man would come and give one *ṣā'* (four double-handfuls) in charity and they (the hypocrites) would say, 'Allāh is in no need of this man's *ṣā'*.' Then the verse descended:

﴿ لَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ ﴾

'Those who blame the believers who give charity voluntarily and those who cannot find something to give except what is available to them...' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1415), as well as Muslim in his *Ṣaḥīḥ* (1018).

Verse 84

His, the Exalted One's, statement:

﴿ وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا ﴾

And do not ever pray for any of them (the hypocrites) who has died...

[Sūrah at-Tawbah 9:84]

قال الإمام البخاري (١٢٦٩): حدثنا مسدد قال حدثنا يحيى بن سعيد عن عبيد الله قال حدثني نافع عن ابن عمر أن عبد الله بن أبي لما توفي جاء ابنه إلى النبي فقال: يا رسول الله أعطني قميصك أكفنه فيه وصلّ عليه واستغفر له فأعطاه النبي قميصه فقال: آذني أصلي عليه فآذنه فلما أراد أن يصلي عليه جذبه عمر فقال: أليس الله نهاك أن تصلي على المنافقين فقال: أنا بين خيرتين قال: (اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ) فصلى عليه فنزلت: (وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا).

Ibn 'Umar ﷺ narrated that when 'Abdullāh ibn Ubayy died, his son went to the Prophet ﷺ and said, "O Messenger of Allāh, let me have your *qamīṣ* (long outer garment) so I can shroud him in it, and pray for him and seek forgiveness for him." The Prophet ﷺ then gave him his *qamīṣ* and said, "Give me permission to pray (the funeral prayer) for him." So he gave the Prophet permission. Then,

when he was about to pray for him, 'Umar pulled him back and said, "Has not Allāh prohibited you from praying for the hypocrites?" The Prophet said, "I am between two choices; He has said:

﴿ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴾

'Whether you ask forgiveness for them or you do not ask forgiveness for them, if you ask seventy times for their forgiveness, Allāh will not forgive them.' "

[Sūrah at-Tawbah 9:80]

So he prayed for him and thereafter this verse descended:

﴿ وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا ﴾

And do not ever pray for any of them (the hypocrites) who has died...

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (1269) as well as by Muslim in his *Ṣaḥīḥ* (2400).

Verses 95-96

His, the Exalted One's, statement:

﴿ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾ ﴾

They will swear to you by Allāh when you return to them, that you may turn away from them. So turn away from them. Surely, they are impure and Hell is their dwelling place, a recompense for

that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are disobedient.

[Sūrah at-Tawbah 9:95-96]

قال الإمام ابن جرير (ج ١٤ ص ٤٢٧): حدثني يونس قال أخبرنا ابن وهب قال أخبرني يونس عن ابن شهاب قال أخبرني عبد الرحمن بن عبد الله بن كعب بن مالك أن عبد الله بن كعب قال سمعت كعب بن مالك يقول: لما قدم رسول الله من تبوك جلس للناس فلما فعل ذلك جاءه المخلفون فطفقوا يعتذرون إليه ويحلفون له وكانوا بضعة وثمانين رجلا فقبل منهم رسول الله علانيتهم وبايعهم واستغفر لهم ووكل سرائرهم إلى الله وصدقته حديثي فقال كعب: والله ما أنعم الله علي من نعمة قط بعد أن هداني للإسلام أعظم في نفسك من صدقي رسول الله أن لا أكون كذبته فأهلك كما هلك الذين كذبوا إن الله قال للذين كذبوا حين أنزل الوحي شر ما قال لأحد: (سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ) إلى قوله: (فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ).

Ka'b ibn Mālik ﷺ said, "When the Messenger of Allāh ﷺ came back from Tabūk, he sat down in order for the people to come to him. When he did that, the people who stayed behind went to him to give their excuses and swear to him. They numbered over eighty men. He accepted from them what they outwardly said, accepted their pledge of allegiance, asked forgiveness for them, and entrusted whatever they may have concealed to Allāh. I told him the truth in what I said."

Ka'b then said, "By Allāh, Allāh has never granted me a favor, after guiding me to Islām, greater to me than (the favor) of me telling the truth to the Messenger of Allāh ﷺ and not lying to him, which would have ruined me as the people who lied were ruined. For verily, Allāh said the worst thing He said to anyone to those who lied when He sent down the revelation:

﴿ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴾

'They will swear to you by Allāh when you return to them, that you may turn away from them. So turn away from them. Surely, they are impure and Hell is their dwelling place, a recompense for that which they used to earn...'

"up to His statement:

﴿ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴾

'Certainly Allāh is not pleased with the people who are disobedient.' "

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 14, p. 427. Shaykh Muqbil ﷺ said, "[As for] this *ḥadīth*, the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)...and similar to this *ḥadīth* is what has been recorded in *Ṣaḥīḥ al-Bukhārī* at the end of the *ḥadīth* of Ka'b ibn Mālik in the book of Military Expeditions in the chapter 'The Battle of Tabūk' (4418)."

Verse 113

His, the Exalted One's, statement:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴾

It is not (proper) for the Prophet and those who believe to ask forgiveness for the polytheists, even if they be of kin, after it has become clear to them

that they are the dwellers of the Fire.

[Sūrah at-Tawbah 9:113]

قال الإمام البخاري (١٣٦٠): حدثنا إسحاق أخبرنا يعقوب بن إبراهيم قال حدثني أبي عن صالح عن ابن شهاب قال أخبرني سعيد بن المسيب عن أبيه أنه أخبره أنه لما حضرت أبا طالب الوفاة جاءه رسول الله فوجد عنده أبا جهل بن هشام وعبد الله بن أبي أمية بن المغيرة قال رسول الله لأبي طالب: يا عم قل لا إله إلا الله كلمة أشهد لك بها عند الله فقال أبو جهل وعبد الله بن أبي أمية: يا أبا طالب أترغب عن ملة عبد المطلب فلم يزل رسول الله يعرضها عليه ويعودان بتلك المقالة حتى قال أبو طالب آخر ما كلمهم: هو على ملة عبد المطلب وأبى أن يقول لا إله إلا الله فقال رسول الله: أما والله لأستغفرن لك ما لم أنه عنك فأنزل الله تعالى فيه: (مَا كَانَ لِلنَّبِيِّ) الآية.

Al-Musayyab ﷺ narrated that when death approached Abū Ṭālib, the Messenger of Allāh ﷺ went to him and found Abū Jahl ibn Hishām and 'Abdullāh ibn Abī Umayyah ibn al-Mughīrah there with him. The Messenger of Allāh ﷺ said to Abū Ṭālib, "O my uncle, say '*lā ilāha illallāh'* (there is no deity who deserves to be worshipped except Allāh), a word that I will use to testify on your behalf with Allāh." Abū Jahl and 'Abdullāh ibn Abī Umayyah then said, "Do you prefer other than the religion of 'Abdul-Muṭṭalib?"

The Messenger of Allāh ﷺ continued to encourage him, and they would respond with the same statement until Abū Ṭālib uttered to them his final words, saying that he is on the religion of 'Abdul-Muṭṭalib; he refused to say "*lā ilāha illallāh*" (there is no deity who deserves to be worshipped except Allāh). The Messenger of Allāh ﷺ then said, "Verily, by Allāh, I will seek forgiveness for you as long as I am not prohibited from doing so."

Because of this, Allāh ﷻ then sent down:

﴿ مَا كَانَ لِلنَّبِيِّ ﴾

It is not (proper) for the Prophet...

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1360), as well as Muslim in his *Ṣaḥīḥ* (24).

Verses 117-119

His, the Exalted One's, statement:

﴿ لَّقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ ﴾

Allāh has forgiven the Prophet and the Emigrants and the Anṣār (the Helpers), those who followed him in the time of difficulty...

up to His statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

O you who believe, fear Allāh and be with those who are truthful.

[Sūrah at-Tawbah 9:117-119]

قال الإمام البخاري (٤٤١٨): حدثنا يحيى بن بكير حدثنا الليث عن عقيل عن ابن شهاب عن عبد الرحمن بن عبد الله بن كعب بن مالك أن عبد الله بن كعب بن مالك وكان قائد كعب من بنيه حين عمي قال سمعت كعب بن مالك يحدث حين تخلف عن قصة تبوك قال كعب: لم أتخلف عن رسول الله في غزوة غزاها إلا في غزوة تبوك غير أني كنت تخلفت في غزوة بدر ولم يعاتب أحدا تخلف عنها إنما خرج رسول الله يريد عير قريش حتى جمع الله بينهم وبين عدوهم على غير ميعاد ولقد شهدت مع رسول الله ليلة العقبة حين تواثقنا على الإسلام وما أحب أن لي بها مشهد بدر وإن كانت بدر أذكر في الناس منها.

كان من خبري أني لم أكن قط أقوى ولا أيسر حين تخلفت عنه في تلك الغزاة والله ما اجتمعت عندي قبله راحلتان قط حتى جمعتهما في تلك الغزوة ولم

يكن رسول الله يريد غزوة إلا ورّى بغيرها حتى كانت تلك الغزوة غزاها رسول الله في حر شديد واستقبل سفرا بعيدا ومفازا وعدوا كثيرا فجلى للمسلمين أمرهم ليتأهبوا أهبة غزوهم فأخبرهم بوجهه الذي يريد والمسلمون مع رسول الله كثير ولا يجمعهم كتاب حافظ، يريد الديوان، قال كعب: فما رجل يريد أن يتغيب إلا ظن أن سيخفى له ما لم ينزل فيه وحي الله وغزا رسول الله تلك الغزوة حين طابت الثمار والظلال وتجهز رسول الله والمسلمون معه فطفقت أغدو لكي أتجهز معهم فأرجع ولم أقض شيئا فأقول في نفسي أنا قادر عليه.

فلم يزل يتمادى بي حتى اشتد بالناس الجد فأصبح رسول الله والمسلمون معه ولم أقض من جهازي شيئا فقلت أتجهز بعده بيوم أو يومين ثم ألحقهم فغدوت بعد أن فصلوا لأتجهز فرجعت ولم أقض شيئا ثم غدوت ثم رجعت ولم أقض شيئا فلم يزل بي حتى أسرعوا وتفارط الغزو وهممت أن أرتحل فأدركهم وليتني فعلت فلم يقدر لي ذلك فكنت إذا خرجت في الناس بعد خروج رسول الله فطفت فيهم أحزنني أني لا أرى إلا رجلا مغموصا عليه النفاق أو رجلا ممن عذر الله من الضعفاء.

ولم يذكرني رسول الله حتى بلغ تبوك فقال وهو جالس في القوم بتبوك: ما فعل كعب فقال رجل من بني سلمة: يا رسول الله حبسه برداه ونظره في عطفيه فقال معاذ بن جبل: بئس ما قلت والله يا رسول الله ما علمنا عليه إلا خيرا فسكت رسول الله قال كعب ابن مالك: فلما بلغني أنه توجه قافلا حضرني همي وطفقت أتذكر الكذب وأقول بماذا أخرج من سخطه غدا واستعنت على ذلك بكل ذي رأي من أهلي فلما قيل إن رسول الله قد أظل قادما زاح عني الباطل وعرفت أني لن أخرج منه أبدا بشيء فيه كذب فأجمعت صدقه.

وأصبح رسول الله قادما وكان إذا قدم من سفر بدأ بالمسجد فيركع فيه ركعتين ثم جلس للناس فلما فعل ذلك جاءه المخلفون فطفقوا يعتذرون إليه ويحلفون له وكانوا بضعة وثمانين رجلا فقبل منهم رسول الله علانيتهم وبايعهم واستغفر لهم ووكل سرائرهم إلى الله فجئته فلما سلمت عليه تبسم تبسم المغضب ثم قال: تعال فجئت أمشي حتى جلست بين يديه فقال لي: ما خلفك ألم تكن قد

ابتعت ظهرك فقلت: بلى إني والله يا رسول الله لو جلست عند غيرك من أهل الدنيا لرأيت أن سأخرج من سخطه بعذر ولقد أعطيت جدلا ولكني والله لقد علمت لئن حدثتك اليوم حديث كذب ترضى به عني ليوشكن الله أن يسخطك علي ولئن حدثتك حديث صدق تجد علي فيه إني لأرجو فيه عفو الله لا والله ما كان لي من عذر والله ما كنت قط أقوى ولا أيسر مني حين تخلفت عنك.

فقال رسول الله: أما هذا فقد صدق. فقم حتى يقضي الله فيك فقمت وثار رجال من بني سلمة فاتبعوني فقالوا لي: والله ما علمناك كنت أذنبت ذنبا قبل هذا ولقد عجزت أن لا تكون اعتذرت إلى رسول الله بما اعتذر إليه المتخلفون قد كان كافيك ذنبك استغفار رسول الله لك فوالله ما زالوا يؤنبونني حتى أردت أن أرجع فأكذب نفسي ثم قلت لهم هل لقي هذا معي أحد قالوا: نعم رجلان قالا مثل ما قلت فقيل لهما مثل ما قيل لك فقلت: من هما قالوا: مرارة بن الربيع العمري وهلال بن أمية الواقفي فذكروا لي رجلين صالحين قد شهدا بدرا فيهما أسوة فمضيت حين ذكروهما لي.

ونهى رسول الله المسلمين عن كلامنا أيها الثلاثة من بين من تخلف عنه فاجتنبنا الناس وتغيروا لنا حتى تنكرت في نفسي الأرض فما هي التي أعرف فلبثنا على ذلك خمسين ليلة فأما صاحباي فاستكانا وقعدا في بيوتهما يبكيان وأما أنا فكنت أشب القوم وأجلدهم فكنت أخرج فأشهد الصلاة مع المسلمين وأطوف في الأسواق ولا يكلمني أحد وآتي رسول الله فأسلم عليه وهو في مجلسه بعد الصلاة فأقول في نفسي هل حرك شفتيه برد السلام علي أم لا ثم أصلي قريبا منه فأسارقه النظر فإذا أقبلت على صلاتي أقبل إلي وإذا التفت نحوه أعرض عني.

حتى إذا طال علي ذلك من جفوة الناس مشيت حتى تسورت جدار حائط أبي قتادة وهو ابن عمي وأحب الناس إلي فسلمت عليه فوالله ما رد علي السلام فقلت: يا أبا قتادة أنشدك بالله هل تعلمني أحب الله ورسوله فسكت فعدت له فنشدته فسكت فعدت له فنشدته فقال: الله ورسوله أعلم ففاضت عيناي وتوليت حتى تسورت الجدار قال: فبينا أنا أمشي بسوق المدينة إذا نبطي من أنباط أهل الشام ممن قدم بالطعام يبيعه بالمدينة يقول: من يدل على كعب ابن مالك فطفق

الناس يشيرون له حتى إذا جاءني دفع إلي كتابا من ملك غسان فإذا فيه: أما بعد فإنه قد بلغني أن صاحبك قد جفاك ولم يجعلك الله بدار هوان ولا مضيعة فالحق بنا نواسك فقلت لما قرأتها: وهذا أيضا من البلاء فتيممت بها التنور فسجرته بها.

حتى إذا مضت أربعون ليلة من الخمسين إذا رسول رسول الله يأتيني فقال: إن رسول الله يأمرك أن تعتزل امرأتك فقلت: أطلقها أم ماذا أفعل قال: لا بل اعتزلها ولا تقربها وأرسل إلى صاحبي مثل ذلك فقلت لامرأتي الحقي بأهلك فتكوني عندهم حتى يقضي الله في هذا الأمر قال كعب: فجاءت امرأة هلال بن أمية رسول الله فقالت: يا رسول الله إن هلال بن أمية شيخ ضائع ليس له خادم فهل تكره أن أخدمه قال: لا ولكن لا يقربك قالت: إنه والله ما به حركة إلى شيء والله ما زال يبكي منذ كان من أمره ما كان إلى يومه هذا فقال لي بعض أهلي: لو استأذنت رسول الله في امرأتك كما أذن لامرأة هلال ابن أمية أن تخدمه فقلت: والله لا أستأذن فيها رسول الله وما يدريني ما يقول رسول الله إذا استأذنته فيها وأنا رجل شاب.

فلبثت بعد ذلك عشر ليال حتى كملت لنا خمسون ليلة من حين نهى رسول الله عن كلامنا فلما صليت صلاة الفجر صبح خمسين ليلة وأنا على ظهر بيت من بيوتنا فبينا أنا جالس على الحال التي ذكر الله قد ضاقت علي نفسي وضاقت علي الأرض بما رحبت سمعت صوت صارخ أوفى على جبل سلع بأعلى صوته: يا كعب بن مالك أبشر قال: فخررت ساجدا وعرفت أن قد جاء فرج وآذن رسول الله بتوبة الله علينا حين صلى صلاة الفجر فذهب الناس يبشروننا وذهب قبل صاحبي مبشرون وركض إلي رجل فرسا وسعى ساع من أسلم فأوفى على الجبل وكان الصوت أسرع من الفرس.

فلما جاءني الذي سمعت صوته يبشرني نزعت له ثوبي فكسوته إياهما ببشراه والله ما أملك غيرهما يومئذ واستعرت ثوبين فلبستهما وانطلقت إلى رسول الله فيتلقاني الناس فوجا فوجا يهنونني بالتوبة يقولون: لتهنك توبة الله عليك قال كعب: حتى دخلت المسجد فإذا رسول الله جالس حوله الناس فقام إلي طلحة

بن عبيد الله يهرول حتى صافحني وهناني والله ما قام إلي رجل من المهاجرين غيره ولا أنساها لطلحة.

قال كعب: فلما سلمت على رسول الله قال رسول الله وهو يبرق وجهه من السرور: أبشر بخير يوم مر عليك منذ ولدتك أمك قال قلت: أمن عندك يا رسول الله أم من عند الله قال: لا بل من عند الله وكان رسول الله إذا سر استنار وجهه حتى كأنه قطعة قمر وكنا نعرف ذلك منه فلما جلست بين يديه قلت: يا رسول الله إن من توبتي أن أنخلع من مالي صدقة إلى الله وإلى رسول الله قال رسول الله: أمسك عليك بعض مالك فهو خير لك قلت: فإني أمسك سهمي الذي بخيبر.

فقلت: يا رسول الله إن الله إنما نجاني بالصدق وإن من توبتي أن لا أحدث إلا صدقا ما لقيت فوالله ما أعلم أحدا من المسلمين أبلاه الله في صدق الحديث منذ ذكرت ذلك لرسول الله أحسن مما أبلاني ما تعمدت منذ ذكرت ذلك لرسول الله إلى يومي هذا كذبا وإني لأرجو أن يحفظني الله فيما بقيت وأنزل الله على رسوله: (لَّقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ) إلى قوله: (وَكُونُوا مَعَ الصَّادِقِينَ). فوالله ما أنعم الله علي من نعمة قط بعد أن هداني للإسلام أعظم في نفسي من صدقي لرسول الله أن لا أكون كذبته فأهلك كما هلك الذين كذبوا فإن الله قال للذين كذبوا حين أنزل الوحي شر ما قال لأحد فقال تبارك وتعالى: (سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ) إلى قوله: (فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ).

قال كعب: وكنا تخلفنا أيها الثلاثة عن أمر أولئك الذين قبل منهم رسول الله حين حلفوا له فبايعهم واستغفر لهم وأرجأ رسول الله أمرنا حتى قضى الله فيه فبذلك قال الله: (وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا) وليس الذي ذكر الله مما خلفنا عن الغزو إنما هو تخليفه إيانا وإرجاؤه أمرنا عمن حلف له واعتذر إليه فقبل منه.

Ka'b ibn Mālik ﷺ narrated about the story of Tabūk when he stayed behind, saying, "I never abstained from the Messenger of Allāh ﷺ, missing a battle that he fought, except for the Battle of

Tabūk; however, I was absent during the Battle of Badr, but he did not blame anyone who was absent from that battle, for verily the Messenger of Allāh ﷺ only set out wanting to raid a caravan of the Quraysh. Allāh then caused them and their enemies to encounter each other without notice. However, I was present with the Messenger of Allāh ﷺ on the night of al-'Aqabah when we took covenants from one another, pledging our allegiance to Islām, and I would not like to have the Battle of Badr as a replacement for it,[89] even if Badr is more remembered by the people.

"A part of my story (about Tabūk) is that I had never been stronger or wealthier than when I refrained from travelling with him to participate in that battle. By Allāh, I never had two riding animals at one time until the time of that battle. The Messenger of Allāh ﷺ would not go out for a battle except that he feigned that he was going out for a different one, until the time for the intended battle came. The Messenger of Allāh ﷺ prepared for the Battle of Tabūk at a time when the weather was extremely hot. He faced a long journey through the desert, as well as a large enemy, so [on this occasion] he made clear to the Muslims their situation so they could prepare the equipment they would need for the battle, and he also told them the intended destination.

"The Muslims with the Messenger of Allāh ﷺ at that time were many. In fact, a register would not be able to fit all of their names. There was not a man who wanted to stay behind except that he thought his affair would remain hidden from [the Prophet], as long as no revelation from Allāh descended to expose him. Furthermore, the Messenger of Allāh ﷺ prepared for that battle at a time when the fruits were ripe and there was good shade. The Messenger of Allāh ﷺ and the Muslims with him started to get ready [to depart]. I would go out as if to get ready along with them, then I would come back without accomplishing anything. I would say to myself, 'I am able to get ready (later).'

---

[89] Ibn Ḥajar explained the wisdom behind this statement in *Fatḥ al-Bārī*, in the explanation of *ḥadīth* 3889, saying, "Because even though whoever was present at Badr is distinguished because it was the first battle where Islām was victorious, the pledge at al-'Aqabah was the reason why Islām spread, and the Battle of Badr took place because of it."

"I kept delaying up to the time when the people began to diligently prepare for departure. By morning, the Messenger of Allāh ﷺ and the Muslims with him were fully prepared, and I had not gotten any of my preparations done. I said [to myself], 'I will get ready a day or two after them, then I will catch up with them.' I went out to get ready after they had already departed, then I returned, again not having accomplished anything. Then I went out once more, and I returned again not having accomplished anything.

"I continued doing this until they were long gone and the battle had passed me by. I considered going out to try and catch them. If only I did that [things would have been different], but that was not destined for me. When I would walk among the people after the Messenger of Allāh ﷺ had left, it saddened me that I would only see a man accused of hypocrisy, or a weak man that Allāh had excused.

"The Messenger of Allāh ﷺ did not mention me until he reached Tabūk. He said, 'What did Ka'b do?' A man from the tribe Banī Salimah said, 'O Messenger of Allāh, his outer garment held him back; (he was) constantly looking at its sides (out of vanity).' Mu'ādh ibn Jabal said, 'What a terrible thing you said! O Messenger of Allāh, we know nothing but good about him.' The Messenger of Allāh ﷺ was silent.

"When news reached me that he had started to head back, my grief set in. I started to think of a lie to say, saying to myself, 'How will I remove myself from his displeasure tomorrow?' I sought help from everyone in my family who had an idea. Then when it was said, 'Indeed the Messenger of Allāh ﷺ is about to arrive,' all of those false ideas left me, and I knew that I would never be able to remove myself from his displeasure by something rooted in lying, so I decided to tell him the truth.

"The Messenger of Allāh ﷺ arrived in the morning. What he used to do when he returned from a journey is first go to the *masjid* and pray two *raka'āt*, then he would sit down for the people. When he did that, the people who stayed behind went to him, giving him their

excuses and swearing to him. They numbered over eighty men. He accepted from them what they outwardly said, accepted their pledge of allegiance, asked forgiveness for them, and entrusted what they may have concealed to Allāh. I then went to him.

"When I gave him the *salām,* he smiled the smile of someone angry and then he said, 'Come here.' I walked over and sat in front of him, and then he said to me, 'What made you stay behind? Did you not purchase a riding animal?' I said, 'Certainly. By Allāh, O Messenger of Allāh, if I were sitting with someone other than you from the people of this world, you would have seen me escape his displeasure with an excuse. By Allāh, I have been given eloquent speech; however, by Allāh, I truly know that if I were to tell you a lie which makes you pleased with me, Allāh will soon make you displeased with me, and if I tell you the truth, which may anger you, I hope for Allāh's forgiveness. No, by Allāh, I have no excuse. No, by Allāh, I have never been stronger or wealthier than I was when I refrained from departing with you.'

"The Messenger of Allāh ﷺ said, 'As for this one, indeed, he has told the truth. Stand (and go about your business) until Allāh judges in your affair.' So I stood. A group of men from the tribe Banī Salimah jumped up and followed me. They said to me, 'By Allāh, we have not known you to have committed a sin before this, yet you were unable to give the Messenger of Allāh ﷺ an excuse as the people who stayed behind gave him! The Messenger of Allāh ﷺ asking forgiveness for you would have been sufficient to expiate your sin!'

"By Allāh, they continued blaming me to the point where I nearly went back and declared myself a liar. Then I said to them, 'Did anyone experience what happened to me?' They said, 'Yes, two men said something similar to what you said, and something similar to what was said to you was said to them.' I said, 'Who are they?' They said, 'Murārah ibn ar-Rabī' al-'Amrī and Hilāl ibn Umayyah al-Wāqidī.' They mentioned to me two righteous men who participated in the Battle of Badr. [I thought to myself], I can find

consolation with them. I then departed after they mentioned those two to me.

"The Messenger of Allāh ﷺ prohibited the Muslims from talking to us three exclusively, not the rest of those who stayed behind, so we stayed away from the people. They seemed different [in their behavior] toward us. Even the earth seemed different to me, as if it was not the earth that I knew. We remained in that state fifty nights. As for my two companions, they kept low and sat in their houses crying. As for me, I was the youngest and strongest of the three, so I would attend the prayer with the Muslims and walk around the markets, and no one would talk to me.

"I would go to the Messenger of Allāh ﷺ and give him *salām* while he was in his place of sitting after the prayer, and I would say to myself, 'Did he move his lips to return my *salām* or not?' I would then pray close to him and glance at him. When I would focus on my prayer, he would look at me and when I would turn towards him, he would turn away.

"When my alienation from the people became prolonged and extensive, I climbed over the wall of Abū Qatādah, who was the son of my uncle and the most beloved person to me. I gave him *salām*. By Allāh, he did not return the *salām,* so I said, 'O Abā Qatādah, I implore you by Allāh. Do you know me to love Allāh and His Messenger?' He was silent, so I repeated that to him, imploring him. He was silent, so I repeated that to him, imploring him once more. He said, 'Allāh and His Messenger know best.' My eyes then overflowed with tears. I turned back and climbed back over the wall.

"Later, while I was walking in the market of Madīnah, I came across a Nabatean[90] from the Nabateans of the people of Shām, who were one of those groups who arrived with food to sell in Madīnah. He was saying, 'Who will point out for me Ka'b ibn Mālik?' The people then started to point me out to him, so he came to me and

[90] Ibn Ḥajar said in *Fatḥ al-Bārī,* in the explanation of this *ḥadīth*, "This is an ascription to the discovery of water and the extraction of it. These people at that time were people of agriculture, and this Nabatean from Shām was a Christian..."

handed me a letter from the king of Ghassān. I found in it: 'To proceed: Verily it has reached me that your companion has treated you harshly. Allāh has not placed you in an abode of degradation or in an abode where your rights are at loss, so join us. We will assist you and be charitable to you.' When I read that, I said, 'This is also from the trial.' I took it to the oven, igniting it.

"In addition to all of this, when forty of the fifty nights passed, the messenger of the Messenger of Allāh ﷺ came to me and said, 'Verily, the Messenger of Allāh ﷺ orders you to dissociate yourself from your wife.' I said, 'Should I divorce her, or what should I do?' He said, 'No, instead, dissociate yourself from her and do not go near her.' He then conveyed the same message to my two companions. I said to my wife, 'Go stay with your family until Allāh judges in this affair.' The wife of Hilāl ibn Umayyah then went to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh, verily Hilāl ibn Umayyah is a poor old man and he does not have a servant. So do you find anything wrong with me serving him?' He said, 'No; however, he must not approach you.' She said, 'By Allāh, he has not been doing anything. By Allāh, he has not stopped crying since the start of his current situation up to this day.'

"One of my relatives then said to me, 'Why don't you seek permission from the Messenger of Allāh ﷺ for your wife [to serve you], as he gave permission to the wife of Hilāl ibn Umayyah to serve him?' I said, 'By Allāh, I will not seek permission from the Messenger of Allāh ﷺ for my wife [to serve me]. I do not even know what he would say if I were to ask permission from him for her [to serve me], considering I am a young man.'

I endured ten more days after that, reaching a total of fifty days for us since the Messenger of Allāh ﷺ first prohibited (the people) from talking to us. Then, when I prayed the *Fajr* prayer on the morning of the fiftieth night on top of one of our houses, while I was sitting in the state that Allāh mentioned, and my soul was anguished and the earth, vast as it is, seemed cramped to me, I heard the voice of someone shouting from the top of the mountain Sal'. He shouted with his loudest voice, 'O Ka'b ibn Mālik, rejoice!' I then fell down

in prostration, knowing the relief had come.

"The Messenger of Allāh ﷺ announced after he prayed the *Fajr* prayer that Allāh had accepted our repentance. Then the people came to give us the good news. [Some] people also went to my two companions to give them the good news. One man rode his horse to reach me, while another man from the tribe Aslam ran and climbed the mountain, and his voice preceded the horse. When the person whose voice I heard giving me the good news came to me, I took off my two pieces of clothing and gave them to him to wear, in exchange for his good news. By Allāh, at that time I did not own other [clothing] besides them. I then borrowed two pieces of clothing, put them on, and headed for the Messenger of Allāh ﷺ.

"The people received me in groups, congratulating me for the acceptance of my repentance, saying, 'Be delighted by Allāh's acceptance of your repentance!' I then entered the *masjid* and found the Messenger of Allāh ﷺ surrounded by the people. Ṭalḥah ibn 'Ubaydillāh got up and rushed over to me, shaking my hand and congratulating me. By Allāh, no one other than him from the Muhājirīn (Emigrants) got up and came over to me. I will never forget that about Ṭalḥah.

"Then when I gave the Messenger of Allāh ﷺ the *salām*, the Messenger of Allāh ﷺ said, with his face shining from happiness, 'Be delighted by the good news of the best day you ever had since your mother gave birth to you.' When the Messenger of Allāh ﷺ would become happy, his face would shine as if it were a piece of the moon, and we could recognize that [shine emanating] from him. When I sat in front of him, I said, 'O Messenger of Allāh, verily a part of my repentance is that I want to give charity from my wealth to Allāh and His Messenger ﷺ.' The Messenger of Allāh ﷺ said, 'Hold on to some of your wealth, for that is better for you.' I said, 'In that case, I will hold on to my portion of the war booty that I received from Khaybar.'

"I then said, 'O Messenger of Allāh, verily Allāh only saved me because of my truthfulness, so a part of my repentance is that I will

only speak the truth as long as I live.' By Allāh, I know of no one from the Muslims whom Allāh bestowed a better favor upon for being truthful than what He bestowed upon me, from the time I said that to the Messenger of Allāh ﷺ until today. I have not intentionally lied from the time I mentioned that to the Messenger of Allāh ﷺ up to this day, and I hope that Allāh will protect me (from lying) in what remains of my life.

"Also, Allāh sent down to His Messenger:

﴿ لَّقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ ﴾

'Allāh has forgiven the Prophet and the Emigrants and the Anṣār...'

"up to His statement:

﴿ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

'And be with those who are truthful.'

"By Allāh, Allāh has never granted me a favor, after guiding me to Islām, greater to me than the favor of me telling the truth to the Messenger of Allāh ﷺ, and that I did not lie to him, which would have ruined me as the people who lied were ruined, for verily when He sent down the revelation, Allāh said to those who lied the worst thing He has said to anyone. He ﷻ said:

﴿ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ ﴾

'They will swear to you by Allāh when you return to them...'

"up to His statement:

﴿ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴾

'Certainly Allāh is not pleased with the people who are disobedient.'

"We three were left out of the judgment of those from whom the Messenger of Allāh ﷺ accepted their excuses when they swore to him, and he accepted their pledge of allegiance and asked forgiveness for them. The Messenger of Allāh ﷺ delayed our case until Allāh judged in its regard, and pertaining to that Allāh said:

﴿ وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا ﴾

'And (He has also forgiven) the three whose case was deferred...'

"What Allāh mentioned was not about when we stayed behind from the battle; rather, He only mentioned how He delayed our case and excluded us from those who swore to [the Prophet ﷺ] and gave him an excuse, causing him to accept what they put forward."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4418), as well as Muslim in his *Ṣaḥīḥ* (2769).

SŪRAH HŪD

Verse 5

His, the Exalted One's, statement:

﴿ أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾

Indeed they fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the innermost secrets of the breasts.

[Sūrah Hūd 11:5]

قال الإمام البخاري (٤٦٨١): حدثنا الحسن بن محمد بن الصباح حدثنا حجاج قال قال ابن جريج أخبرني محمد بن عباد بن جعفر أنه سمع ابن عباس يقرأ: (ألا إنهم تَثنَونَى صدورهم) قال: سألته عنها فقال: أناس كانوا يستحيون أن يتخلوا فيفضوا إلى السماء وأن يجامعوا نساءهم فيفضوا إلى السماء فنزل ذلك فيهم.

Muḥammad ibn 'Abbād ibn Ja'far narrated that he heard Ibn 'Abbās recite:

﴿ ألا إنهم تَثنَونَى صدورهم ﴾ [91]

[91] Ibn Ḥajar said about this recitation in *Fatḥ al-Bārī*, in the explanation of this *ḥadīth*, "تَثنَونَى on the pattern تَفعَوعَلَ."

Indeed their breasts [are] folded up…

He (Muḥammad ibn 'Abbād) said, "I asked him about that, so he said, 'A group of people used to be embarrassed to relieve themselves in the *khalā*,[92] exposing themselves to the sky, and they were embarrassed to have sexual intercourse with their wives (naked), exposing themselves to the sky. Then that [verse] descended because of them."

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4681).

Verse 114

His, the Exalted One's, statement:

﴿ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ ﴾

And perform the prayer at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.

[Sūrah Hūd 11:114]

قال الإمام البخاري (٥٢٦): حدثنا قتيبة قال حدثنا يزيد بن زريع عن سليمان التيمي عن أبي عثمان النهدي عن ابن مسعود أن رجلا أصاب من امرأة قبلة فأتى النبي فأخبره فأنزل الله: (وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ) فقال الرجل يا رسول الله ألي هذا قال: لجميع أمتي كلهم.

Ibn Mas'ūd ﷺ narrated that a man kissed a woman, so he went to the Prophet ﷺ and told him about what happened.

Then Allāh sent down:

---

[92] The *khalā* is an empty remote area used as a place for relieving ones self.

﴿ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴾

And perform the prayer at the two ends of the day and in some hours of the night. Verily the good deeds remove the evil deeds…

The man said, "O Messenger of Allāh, is this for me (alone)?" He said, "[No, rather it is] for all of my nation."

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (526) and by Muslim in his *Ṣaḥīḥ* (2763).

قال الإمام الترمذي (٣١١٥): حدثنا عبد الله بن عبد الرحمن أخبرنا يزيد بن هارون أخبرنا قيس بن الربيع عن عثمان بن عبد الله بن موهب عن موسى بن طلحة عن أبي اليسر قال: أتتني امرأة تبتاع تمرا فقلت إن في البيت تمرا أطيب منه فدخلت معي في البيت فأهويت إليها فقبلتها فأتيت أبا بكر فذكرت ذلك له قال: استر على نفسك وتب ولا تخبر أحدا فلم أصبر فأتيت عمر فذكرت ذلك له فقال: استر على نفسك وتب ولا تخبر أحدا فلم أصبر فأتيت النبي فذكرت ذلك له فقال: أخلفت غازيا في سبيل الله في أهله بمثل هذا حتى تمنى أنه لم يكن أسلم إلا تلك الساعة حتى ظن أنه من أهل النار.

قال: وأطرق رسول الله طويلا حتى أوحى الله إليه: (وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ) إلى قوله: (ذِكْرَىٰ لِلذَّاكِرِينَ).قال أبو اليسر: فأتيته فقرأها علي رسول الله فقال أصحابه: يا رسول الله ألهذا خاصة أم للناس عامة قال: بل للناس عامة. وهذا حديث حسن صحيح وقيس بن الربيع ضعفه وكيع وغيره وأبو اليسر هو كعب بن عمرو قال وروى شريك عن عثمان بن عبد الله هذا الحديث مثل رواية قيس بن الربيع قال وفي الباب عن أبي أمامة وواثلة بن الأسقع وأنس بن مالك.

Abū al-Yasar ﷺ stated, "A woman came to me wanting to buy some dates, so I said [to her], 'Verily, inside the house are dates better than these.' So she entered the house with me, and then I leaned over and

kissed her. I went to Abū Bakr and told him about that. He said, 'Conceal yourself, repent, and do not tell anyone.' I was not patient, so I went to 'Umar and told him about what happened. He said, 'Conceal yourself, repent, and do not tell anyone.' Again I was not patient, so I went to the Prophet ﷺ and told him about what I did. He said, 'You left the likes of this for a warrior in the path of Allāh who left behind his family (to come back to)!' "

(He scolded him) to the point that he wished that he had not embraced Islām except at that moment, and to the point where he thought he was one of the people of the Fire.

He (Abū al-Yasar) said, "The Messenger of Allāh ﷺ bowed his head for a long time until this verse was revealed to him:

﴿ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ﴾

'And perform the prayer at the two ends of the day and in some hours of the night…'

"to His statement:

﴿ ذِكْرَىٰ لِلذَّاكِرِينَ ﴾

'…a reminder for the mindful.' "

Abū al-Yasar said, "I went to him and the Messenger of Allāh ﷺ recited it to me. His Companions then said, 'O Messenger of Allāh, is that for this person exclusively, or for the people in general?' He said, '[No.] Rather, [it is] for the people in general.' "

This *ḥadīth* has been transmitted by at-Tirmidhī in his *Jāmi'* (3115), and by an-Nasā'ī in his *Tafsīr* (268). Shaykh Muqbil رحمه الله commented, saying, "The *ḥadīth* is *ḥasan li ghayrihi* because Qays ibn ar-Rabī' has been supported…"

SŪRAH YŪSUF

Verse 3

His, the Exalted One's, statement:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ ﴾

We relate unto you the best of stories...

[Sūrah Yūsuf 12:3]

قال الإمام إسحاق بن راهويه كما في المطالب العالية ص (٤٤٠): حدثنا عمرو بن محمد حدثنا خلاد الصفار عن عمرو بن قيس الملائي عن عمرو بن مرة عن مصعب بن سعد عن سعد في قول الله عز وجل: (نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ) الآية قال: أنزل الله القرآن على رسول الله فتلاه عليهم زمانا فقالوا: يا رسول الله لو قصصت علينا فأنزل الله: (الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ) إلى قوله: (نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ) الآية فتلاها رسول الله زمانا فقالوا: يا رسول الله لو حدثتنا فأنزل الله تعالى: (اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ) الآية.

Sa'd ibn Abī Waqqās ﷺ said about the statement of Allāh ﷻ:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ ﴾

We relate unto you the best of stories...

"Allāh sent down [some] Qur'ān to the Messenger of Allāh ﷺ, so he recited it to [his Companions] for some time, and then after some time they said, 'O Messenger of Allāh, if only you told us some stories.' In response Allāh sent down:

﴿ الر ۚ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴾

'*Alif Lām Rā*, these are the verses of the clear book...'

[Sūrah Yūsuf 12:1]

"up to His statement:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ ﴾

'We relate unto you the best of stories...'

[Sūrah Yūsuf 12:3]

"The Messenger of Allāh ﷺ recited that [story] to them for some time and then they said, "O Messenger of Allāh, if only you were to give us a speech." Then Allāh ﷻ sent down:

﴿ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ ﴾

'Allāh has sent down the best speech, a book, its parts resembling each other..."

[Sūrah az-Zumar 39:23]

Isḥāq ibn Rāhawayh has transmitted this *ḥadīth,* as mentioned in *al-Maṭālib al-'Āliyah,* p. 440. Shaykh Muqbil رحمه الله stated, "As for this *ḥadīth*, the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), except for Khallād aṣ-Ṣaffār; however, he is trustworthy, and I have omitted the rest of the *ḥadīth* because it is not *muttaṣil* (its chain is not connected)..."

SŪRAH AR-RA'D

Verse 13

His, the Exalted One's, statement:

﴿ وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴾

And He sends the thunderbolts, and therewith He strikes whomever He wills while they dispute about Allāh, and He is mighty in strength, severe in punishment.

[Sūrah ar-Ra'd 13:13]

قال الإمام البزار كما في كشف الأستار (ج ٣ ص ٥٤): حدثنا عبدة بن عبد الله أنبأ يزيد ابن هارون أنبأ ديلم بن غزوان ثنا ثابت عن أنس قال: بعث رسول الله رجلا من أصحابه إلى رجل من عظماء الجاهلية يدعوه إلى الله تبارك وتعالى فقال: أيش ربك الذي تدعوني إليه من حديد هو من نحاس هو من فضة هو من ذهب هو فأتى النبي فأخبره فأعاده النبي الثانية فقال مثل ذلك فأرسله إليه الثالثة فقال مثل ذلك فأتى النبي فأخبره فأرسل الله تبارك وتعالى عليه صاعقة فأحرقته فقال رسول الله: إن الله تبارك وتعالى قد أرسل على صاحبك صاعقة فأحرقته فنزلت هذه الآية: (وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ).

Anas ﷺ said, "The Messenger of Allāh ﷺ sent one of his Companions to a man who was a leader in the days of *Jāhiliyyah,*

to call him to Allāh ﷻ. So he said, 'What is your Lord which you call me to? Is he made of steel? Is he made of copper? Is he made of silver? Is he made of gold?' [The Companion] returned to the Prophet ﷺ and informed him about that, so the Prophet ﷺ sent him back a second time. He (the leader) then repeated the same thing. [The Prophet] then sent [the Companion] back a third time, whereupon [the leader] said the same thing. [The Companion] returned to the Prophet ﷺ and informed him about that.

"Allāh ﷻ then sent down a thunderbolt upon [the leader], burning him. The Messenger of Allāh ﷺ then said, 'Verily, Allāh ﷻ has sent down a thunderbolt upon your associate, burning him.' Then this verse descended:

﴿ وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴾

'And He sends the thunderbolts, and therewith He strikes whomever He wills while they dispute about Allāh, and He is mighty in strength, severe in punishment.'"

Al-Bazzār transmitted this *ḥadīth* as mentioned in *Kashf al-Astār* vol. 3, p. 54, as well as Abū Ya'lā in his *Musnad*, vol. 6, p. 87. Shaykh Muqbil رحمه الله explained that in some of the chains of this *ḥadīth*, 'Alī ibn Abī Sārah is present and he is very weak, and then he said, "So based on this, reliance is placed on the first chain (the above-mentioned chain), and the *ḥadīth* rises to the level of authentic, and Allāh knows best."

SŪRAH IBRĀHĪM

Verse 27

His, the Exalted One's, statement:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾

Allāh will keep firm those who believe with the word that stands firm in this world and in the hereafter...

[Sūrah Ibrāhīm 14:27]

قال الإمام مسلم (٢٨٧١ / ٧٤): حدثنا أبو بكر بن أبي شيبة ومحمد بن المثنى وأبو بكر ابن نافع قالوا حدثنا عبد الرحمن يعنون ابن مهدي عن سفيان عن أبيه عن خيثمة عن البراء ابن عازب: (يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ) قال: نزلت في عذاب القبر.

On al-Barā' ibn 'Āzib ﷺ [about this verse]:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾

Allāh will keep firm those who believe with the word that stands firm, in this world and in the hereafter...

He said, "It descended regarding the punishment of the grave."

This *ḥadīth* has been transmitted by Muslim in his *Ṣaḥīḥ* (2871/74).

قال الإمام النسائي في المجتبى (ج ٤ ص ١٠١-١٠٢): أخبرنا محمد بن بشار قال حدثنا محمد قال حدثنا شعبة عن علقمة بن مرثد عن سعد بن عبيدة عن البراء بن عازب عن النبي قال: (يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ) قال: نزلت في عذاب القبر يقال له: من ربك فيقول: ربي الله وديني دين محمد فذلك قوله: (يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ).

Al-Barā' ibn 'Āzib ﷺ reported on the Prophet ﷺ [about the verse]:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾

Allāh will keep firm those who believe with the word that stands firm, in this world and in the hereafter...

He said, "It descended because of the punishment of the grave. It will be said to him (the believer in the grave), 'Who is your Lord?' He will then say, 'Allāh is my Lord and my religion is the religion of Muḥammad ﷺ.' That is the meaning of His statement:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾

'Allāh will keep firm those who believe with the word that stands firm, in this world and in the hereafter...' "

An-Nasā'ī transmitted this *ḥadīth* in *al-Mujtabā*, vol. 4, pp. 101-102. And the *ḥadīth* is in *al-Bukhārī* (1369) and *Muslim* (2871/73) with a similar wording.

SŪRAH AN-NAHL

Verses 75-76

His, the Exalted One's, statement:

﴿ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَيْءٍ ﴾

Allāh puts forward the example of a slave under the possession of another, he has no power of any sort...

[Sūrah an-Nahl 16:75]

قال الإمام ابن جرير (ج ١٧ ص ٢٦٣-٢٦٤): حدثنا الحسن بن الصباح البزار قال ثنا يحيى بن إسحاق السيلحيني قال ثنا حماد عن عبد الله بن عثمان بن خثيم عن إبراهيم عن عكرمة عن يعلى بن أمية عن ابن عباس في قوله: (ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا) قال: نزلت في رجل من قريش وعبده وفي قوله: (وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ) إلى قوله: (وَهُوَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ) قال: هو عثمان بن عفان قال: والأبكم الذي أينما يوجه لا يأت بخير ذاك مولى عثمان بن عفان كان عثمان ينفق عليه ويكفله ويكفيه المئونة وكان الآخر يكره الإسلام ويأباه وينهاه عن الصدقة والمعروف فنزلت فيهما.

Ibn 'Abbās ﷺ said about His statement:

﴿ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا ﴾

Allāh puts forward the example of a slave under the possession of another...

"It descended because of a man from the Quraysh and his slave."

And he also said about His statement:

﴿ وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ ﴾

And Allāh puts forward the example of two men, one of them dumb who has no power over anything...

up to where He states:

﴿ وَهُوَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

...while he is on a straight path.

[Sūrah an-Nahl 16:76]

He said, "He is 'Uthmān ibn 'Affān, and the dumb man, the one who brings no good wherever he is directed, is the slave of 'Uthmān ibn 'Affān. 'Uthmān used to spend on him and support him, giving him sufficient provisions, while ['Uthmān's slave] used to detest Islām and reject it, and he even tried to prevent ['Uthmān] from giving charity and doing what is right. Then the verse descended because of those two."

This *ḥadīth* has been transmitted by Ibn Jarīr in his *Tafsīr*, vol. 17, pp. 263-264. Shaykh Muqbil رحمه الله commented about it, "[As for] this *ḥadīth*, the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)."

Verse 103

His, the Exalted One's, statement:

﴿ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴾

And indeed We know that they say, "It is only a human being who teaches him." The tongue of the one they refer to is foreign, while this is a clear Arabic tongue.

[Sūrah an-Nahl 16:103]

قال الإمام ابن جرير (ج ١٧ ص ٣٠٠): حدثني المثنى قال ثنا عمرو بن عون قال أخبرنا هشيم عن حصين عن عبد الله بن مسلم الحضرمي أنه كان لهم عبدان من أهل عير اليمن وكانا طفلين وكان يقال لأحدهما يسار والآخر جبر فكانا يقرآن التوراة وكان رسول الله ربما جلس إليهما فقال كفار قريش: إنما يجلس إليهما يتعلم منهما فأنزل الله تعالى: (لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ).

'Abdullāh ibn Muslim al-Ḥaḍramī ﷺ narrated that they used to own two slaves who were captured from a group of people on a caravan from Yemen. They were two small boys; one was named Yasār and the other was named Jabr. They used to recite the Tawrāh and the Messenger of Allāh ﷺ would, at times, sit and listen to them. So the disbelievers of the Quraysh said, "He only sits and listens to them so he can learn from them." Then Allāh ﷻ sent down:

﴿ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴾

The tongue of the one they refer to is foreign, while this is a clear Arabic tongue.

As for this *ḥadīth*, Ibn Jarīr transmitted it in his *Tafsīr*, vol. 17, p. 300. Shaykh Muqbil رحمه الله asserted, "[Regarding] this *ḥadīth*, the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), except for al-Muthannā and he is Ibn Ibrāhīm al-Āmulī, and I have not found a person who has mentioned a biography for him; however, he was supported by Sufyān ibn Wakī' and there is some talk about him. As for Hushaym, he is Ibn Bashīr and he is a *mudallis,* and he has not explicitly stated (that he heard the *ḥadīth* from his shaykh).

However, he has been supported by Khālid ibn 'Abdillāh, and he is aṭ-Ṭaḥḥān, and by Muḥammad ibn Fuḍayl… and the *ḥadīth* has a supporting *ḥadīth* from the *ḥadīth* of Ibn 'Abbās…"

قال الحاكم (ج ٢ ص ٣٥٧): أخبرني عبد الرحمن بن الحسن بن أحمد الأسدي بهمدان حدثنا إبراهيم بن الحسين ثنا آدم بن أبي إياس حدثنا ورقاء عن بن أبي نجيح عن مجاهد عن ابن عباس في قوله عز وجل: (إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ) قالوا إنما يعلم محمدا عبد ابن الحضرمي وهو صاحب الكتب فقال الله: (لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ) (إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ). هذا حديث صحيح الإسناد ولم يخرجاه.

Ibn 'Abbās ﷺ said about His ﷻ statement:

﴿ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴾

"It is only a human being who teaches him." The tongue of the one they refer to is foreign, while this is a clear Arabic tongue.

"They (the polytheists) said, 'Verily it is only the slave of Ibn al-Ḥaḍramī who teaches Muḥammad.' He was a person versed in the scriptures. So Allāh said in response:

﴿ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴾

'The tongue of the one they refer to is foreign, while this is a clear Arabic tongue.'

﴿ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ﴾

'It is only those who believe not in the signs of

Allāh who fabricate falsehood…' "

[Sūrah an-Nahl 16:105]

Al-Ḥākim transmitted this *ḥadīth* in *al-Mustadrak*, vol. 2, p. 357.

Verse 110

His, the Exalted One's, statement:

﴿ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴾

Then verily your Lord, for those who emigrated after they had been put to trials and thereafter fought and were patient, verily your Lord after that is Oft-Forgiving, Most Merciful.

[Sūrah an-Nahl 16:110]

قال الإمام ابن جرير (ج ١٧ ص ٣٠٧): حدثنا أحمد بن منصور الرمادي قال ثنا أبو أحمد الزبيري قال ثنا محمد بن شريك عن عمرو بن دينار عن عكرمة عن ابن عباس قال: كان قوم من أهل مكة أسلموا وكانوا يستخفون بالإسلام فأخرجهم المشركون يوم بدر معهم فأصيب بعضهم وقتل بعض فقال المسلمون: كان أصحابنا هؤلاء مسلمين وأكرهوا فاستغفروا لهم فنزلت: (إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُم) الآية. قال: فكتب إلى من بقي بمكة من المسلمين بهذه الآية وأنه لا عذر لهم قال: فخرجوا فلحقهم المشركون فأعطوهم الفتنة فنزلت فيهم: (وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ) إلى آخر الآية فكتب المسلمون إليهم بذلك فحزنوا وأيسوا من كل خير ثم نزلت فيهم: (ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ) فكتبوا إليهم بذلك إن الله قد جعل لكم مخرجا فخرجوا فأدركهم المشركون فقاتلوهم حتى نجا من نجا وقتل من قتل.

Ibn 'Abbās ﷺ said, "A group from the people of Makkah had embraced Islām and they used to hide it. The polytheists forced them to go out with them on the day of Badr. Consequently, some of them were injured and others were killed, so the Muslims said, 'These companions of ours were Muslims. They were forced to come out, so ask forgiveness for them.' Then [the verse] descended:

﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ﴾

'Verily those whom the angels take at death while they are wronging themselves, they (the angels) say, "In what condition were you?..."'

[Sūrah an-Nisā' 4:97]

"This verse was written down and sent to the Muslims who remained in Makkah, and they were informed that they had no excuse (for remaining in Makkah). They then tried to leave, but the polytheists caught up with them and gave them a trying punishment. Then the following verse descended because of them:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ ﴾

'And from mankind are those who say, "We believe in Allāh," but when he is harmed for the sake of Allāh...'

[Sūrah al-'Ankabūt 29:10]

"The Muslims wrote down that verse and sent it to [the Muslims still in Makkah]. They were saddened and gave up hope of any good. Then the following verse descended because of them:

﴿ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴾

'Then verily your Lord, for those who emigrated after they had been put to trials and thereafter

fought and were patient, verily your Lord after that is Oft-Forgiving, Most Merciful.'

[Sūrah an-Nahl 16:110]

"They wrote that to them, letting them know that Allāh had made a way out for them. So they set out to leave and the polytheists caught up with them; they fought them until some of them escaped and some of them were killed."

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 17, p. 307. Al-Haythamī said about it in *Majma' az-Zawā'id*, vol. 7, p. 10, "The people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), except for Muḥammad ibn Sharīk, although he is trustworthy."

Verse 126

His, the Exalted One's, statement:

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴾

And if you punish, then punish with the like of that which you were afflicted with, and if you endure patiently, verily it is better for the patient.

[Sūrah an-Nahl 16:126]

قال الإمام الترمذي (٣١٢٩): حدثنا أبو عمار حدثنا الفضل بن موسى عن عيسى بن عبيد عن الربيع بن أنس عن أبي العالية قال حدثني أبي بن كعب قال: لما كان يوم أحد أصيب من الأنصار أربعة وستون رجلا ومن المهاجرين ستة فيهم حمزة فمثلوا بهم فقالت الأنصار: لئن أصبنا منهم يوما مثل هذا لنربين عليهم قال: فلما كان يوم فتح مكة أنزل الله: (وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ) فقال رجل: لا قريش بعد اليوم فقال

رسول الله: كفوا عن القوم إلا أربعة. قال: هذا حديث حسن غريب من حديث أبي بن كعب.

Ubayy ibn Ka'b ﷺ said, "On the day of Uḥud, sixty-four men from the Anṣār were killed, and six men from the Muhājirīn (emigrants) were killed; one of them was Ḥamzah. [The polytheists] had mutilated them, so the Anṣār said, 'If we encounter them on a day similar to this, we will mutilate them worse than this.' Then on the day of the conquest of Makkah, Allāh sent down:

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴾

'And if you punish, then punish with the like of that which you were afflicted with, and if you endure patiently, verily it is better for the patient.'

"A man said, 'There will be no Quraysh after today.' So the Messenger of Allāh ﷺ said, 'Restrain yourselves from (killing) the people except for four.' "[93]

[93] The four were named in the *ḥadīth* of Sa'd ibn Abī Waqqās which was transmitted by an-Nasā'ī in *al-Mujtabā*, vol. 7, pp. 105-106, Abū Dāwūd (2683 and 4359), and by others: " 'Ikrimah ibn Abī Jahl, 'Abdullāh ibn Khaṭal, Miqyas ibn Subābah, and 'Abdullāh ibn Sa'd ibn Abī Sarḥ." However, in the chain of this *ḥadīth* is Asbāṭ ibn Naṣr, about whose status the scholars have differed. Shaykh Muqbil ﷺ said about him in his footnotes on *Tafsīr Ibn Kathīr*, in the explanation of Sūrah al-Baqarah verse 267, "Asbāṭ ibn Naṣr is closer to being weak."

However, portions of this *ḥadīth* are supported by other *aḥādīth*. Ibn Khaṭal being one of them is supported by the *ḥadīth* of Anas which was transmitted by al-Bukhārī in *aḥādīth* 1846, 3044, 4286, 5808, and Muslim (1357). The historians say he committed murder and then left Islām. He used to ridicule the Prophet ﷺ with poetry and he had two slave girls who used to sing poetry ridiculing the Prophet ﷺ. He was killed on the day of the conquest of Makkah while hanging on to the drapes of the Ka'bah.

'Abdullāh ibn Sa'd ibn Abī Sarḥ being one of them is supported by the *ḥadīth* of Ibn 'Abbās transmitted by Abū Dāwūd (4358) and an-Nasā'ī in *al-Mujtabā*, vol. 7, p. 107, and others. Shaykh al-Albānī ruled the chain of Abū Dāwūd to be *ḥasan*. 'Abdullāh used to be amongst those who wrote the revelation for the Prophet ﷺ, and then he left Islām. On the day of the conquest [of Makkah], 'Uthmān ibn 'Affān, his brother by way of wet nurse, sought protection for him. The Prophet ﷺ granted him protection. 'Abdullāh re-embraced Islām and later participated with 'Amr ibn al-'Āṣ in the conquest of Miṣr (Egypt).

Miqyas ibn Subābah being one of them is supported by the *ḥadīth* of Sa'īd ibn Yarbū'

At-Tirmidhī transmitted this *ḥadīth* in his *Jāmi'* (3129) and classified it to be *ḥasan gharīb*.

---

transmitted by Abū Dāwūd (2684), ad-Dāraquṭnī, vol. 4, p. 168, and by others. In the wording of ad-Dāraquṭnī, the four were named as previously mentioned, except that al-Ḥuwayrith ibn Nuqayd was mentioned in place of 'Ikrimah ibn Abī Jahl. In the chain of this *ḥadīth* is 'Umar ibn 'Uthmān, who is *majhūl* (his status is not known), so the *ḥadīth* is weak; however, it, along with other narrations that the historians mention, supports Miqyas ibn Subābah being one of them. Miqyas's brother was accidentally killed and Miqyas was given the blood money. He then killed the one who accidentally killed his brother, and he left Islām and abided in Makkah. He was killed on the day of the conquest of Makkah.

As for the story of 'Ikrimah ibn Abī Jahl, he was the son of the famous polytheist Abū Jahl. He was similar to his father in his enmity towards Islām. In the *ḥadīth* of Sa'd ibn Abī Waqqās, it was mentioned that he fled and boarded a ship. The ship ran into a storm, so the people on the ship said, "Be sincere (supplicate Allāh alone), for verily your gods are of no avail to you here!" 'Ikrimah then said, "By Allāh, if nothing other than sincerity (in worshipping Allāh alone) can save me in the ocean, then nothing other than it can save me on land..." He then went to the Prophet ﷺ and embraced Islām. This story is supported by narrations the historians mention, like the narration of Ibn Abī Mulaykah transmitted by Ibn Sa'd in *aṭ-Ṭabaqāt*, by aṭ-Ṭabarānī in *al-Mu'jam al-Kabīr*, vol. 17, p. 372, and by others, and like the narration of 'Urwah transmitted by al-Ḥākim, vol. 3, p. 241, and by others.

As for al-Ḥuwayrith ibn Nuqayd, who was mentioned in the *ḥadīth* of Sa'īd ibn Yarbū', the historians say he used to annoy the Prophet ﷺ in Makkah and was killed on the day of the conquest. The historians have also mentioned other people whom the Prophet ﷺ ordered to be killed on the day of the conquest. This does not contradict the *ḥadīth* in which he said to restrain except from four people. Shaykh al-Islām Ibn Taymiyyah explained this in his book *aṣ-Ṣārim al-Maslūl 'alā Shātim ar-Rasūl*, p. 143, saying, "...and that is, it is possible that the Prophet ﷺ prohibited his Companions from fighting except those who fought them and the four people, and then afterwards he ordered that they kill this one and others..."

SŪRAH AL-ISRĀ'

Verses 56-57

His, the Exalted One's, statement:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ۝٥٦ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ﴾

Say, "Call upon those besides Him whom you claim (to be gods). They do not have the power to remove the adversity from you or to even shift it from you to someone else." Those whom they call upon desire for themselves a means of access to their Lord...

[Sūrah al-Isrā' 17:56-57]

قال الإمام مسلم (٣٠٣٠): حدثني أبو بكر بن نافع العبدي حدثنا عبد الرحمن حدثنا سفيان عن الأعمش عن إبراهيم عن أبي معمر عن عبد الله: (أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ) قال: كان نفر من الإنس يعبدون نفرا من الجن فأسلم النفر من الجن واستمسك الإنس بعبادتهم فنزلت: (أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ).

On 'Abdullāh ibn Mas'ūd ﷺ:

﴿ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ﴾

Those whom they call upon desire for themselves a means of access to their Lord...

He said, "A group from mankind used to worship a group of *jinn*. The group of *jinn* later embraced Islām and the group from mankind continued worshipping them. Then it descended:

﴿ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ﴾

'Those whom they call upon desire for themselves a means of access to their Lord...' "

[Sūrah al-Isrā' 17:57]

As for this *ḥadīth*, Muslim has transmitted it in his *Ṣaḥīḥ* (3030); and in another narration of this *ḥadīth* in *Ṣaḥīḥ Muslim* it was stated, "... The *jinn* then embraced Islām while the group from mankind who used to worship them were unaware. Then the verse descended..." Al-Bukhārī also transmitted the *ḥadīth* in his *Ṣaḥīḥ* (4714); however, the verse being revealed was not mentioned.

Verse 59

His, the Exalted One's, statement:

﴿ وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالْآيَاتِ إِلَّا أَن كَذَّبَ بِهَا الْأَوَّلُونَ ﴾

And nothing prevents us from sending the signs except that the people of old denied them...

[Sūrah al-Isrā' 17:59]

قال الإمام أحمد (ج ١ ص ٢٥٨): ثنا عثمان بن محمد وسمعته أنا منه ثنا جرير عن الأعمش عن جعفر بن إياس عن سعيد بن جبير عن ابن عباس قال: سأل أهل مكة النبي أن يجعل لهم الصفا ذهبا وأن ينحى الجبال عنهم فيزدرعوا فقيل له: إن شئت أن تستأني بهم وإن شئت أن تؤتيهم الذي سألوا فإن كفروا أهلكوا كما أهلكت من قبلهم قال: لا بل أستأني بهم فأنزل الله عز وجل هذه الآية: (وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالْآيَاتِ إِلَّا أَن كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ).

Ibn 'Abbās ﷺ said, "The people of Makkah asked the Prophet ﷺ

to turn the mountain of aṣ-Ṣafā into gold, and that he move the mountains away from them so they could use that area for agriculture. It was then said to him, 'If you wish, wait and be patient with them, or if you wish, We will give them what they asked for. Then if they disbelieve, they will be destroyed as I destroyed those before them.' [The Prophet] said, 'No, rather I will wait and be patient with them.' Then Allāh ﷻ sent down this verse:

﴿ وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالْآيَاتِ إِلَّا أَن كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ ﴾

'And nothing prevents us from sending the signs except that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign...' "

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 1, p. 258. Ibn Kathīr, in *al-Bidāyah wan-Nihāyah*, vol. 3, p. 52, said, "Its chain is *jayyid*." Al-Haythamī said in *Majma' az-Zawā'id*, vol. 7, p. 50, "Its people are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)."

Verse 85

His, the Exalted One's, statement:

﴿ وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

And they ask you about the spirit. Say, "The spirit is from the matters of my Lord. And of knowledge you have only been given a little."

[Sūrah al-Isrā' 17:85]

قال الإمام البخاري (١٢٥): حدثنا قيس بن حفص قال حدثنا عبد الواحد قال حدثنا الأعمش سليمان عن إبراهيم عن علقمة عن عبد الله قال: بينا أنا أمشي مع النبي في خِرَب المدينة وهو يتوكأ على عسيب معه فمر بنفر من اليهود فقال

بعضهم لبعض: سلوه عن الروح وقال بعضهم: لا تسألوه لا يجيء فيه بشيء تكرهونه فقال بعضهم: لنسألنه فقام رجل منهم فقال: يا أبا القاسم ما الروح فسكت فقلت: إنه يوحى إليه فقمت فلما انجلى عنه فقال: (وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا). قال الأعمش: هكذا في قراءتنا.

'Abdullāh ibn Mas'ūd ﷺ said, "As I was walking with the Prophet ﷺ in the area of the ruins of Madīnah, while he was supporting himself with an *'asīb* (a cane made from a date palm branch), he passed by a group of Jews. So they said to one another, 'Ask him about the spirit.' One of them said, 'Do not ask him. That way he does not mention something about it which you dislike.' Then one of them said, 'We will indeed ask him.' A man from them then stood up and said, 'O Abal-Qāsim, what is the spirit?' [The Prophet] was silent. Then I said, 'Verily revelation is being revealed to him,' and I stood. It then passed from him, so he said:

﴿ وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

'And they ask you about the spirit. Say, "The spirit is from the matters of my Lord. And of knowledge they have only been given a little." ' "

Al-A'mash (a narrator in the chain) said, "That is how it is in our recitation."[94]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (125), as well as Muslim in his *Ṣaḥīḥ* (2794).

قال الإمام الترمذي (٣١٤٠): حدثنا قتيبة حدثنا يحيى بن زكريا بن أبي زائدة عن داود ابن أبي هند عن عكرمة عن ابن عباس قال: قالت قريش ليهود: أعطونا شيئا نسأل هذا الرجل فقال: سلوه عن الروح قال فسألوه عن الروح فأنزل الله:

[94] Meaning the recitation of al-A'mash is أوتوا instead of أوتيتم.

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا) قالوا: أوتينا علما كثيرا أوتينا التوراة ومن أوتي التوراة فقد أوتي خيرا كثيرا فأنزلت: (قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ) إلى آخر الآية. قال: هذا حديث حسن صحيح غريب من هذا الوجه.

Ibn 'Abbās ﷺ said, "The Quraysh said to the Jews, 'Give us something to ask this man.' They said, 'Ask him about the spirit.' Then Allāh sent down:

﴿ وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

'And they ask you about the spirit. Say, "The spirit is from the matters of my Lord. And of knowledge you have only been given a little." '

"They (the Jews) said, 'We have been given vast knowledge. We have been given the Tawrāh, and whoever has been given the Tawrāh, he has been given vast knowledge.' Then this verse descended:

﴿ قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ ﴾

'Say, "If the ocean were ink for writing the words of my Lord, surely the ocean would be exhausted..." '"

[Sūrah al-Kahf 18:109]

This *ḥadīth* has been transmitted by at-Tirmidhī in his *Jāmi'* (3140). Al-Ḥāfidh Ibn Kathīr رحمه الله commented on the first *ḥadīth*, the *ḥadīth* of Ibn Mas'ūd, in his *Tafsīr*, vol. 3, p. 60, saying, "And this wording demands, at first thought, that this verse is *Madaniyyah* (a verse that descended after the *hijrah*) and that it was revealed when the Jews asked him about that [issue] in Madīnah, despite the fact that the rest of the entire *sūrah* is *Makkiyyah* (that which descended before the *hijrah*). This can be answered by saying the verse was revealed to him a second time in Madīnah, as it was revealed to him beforehand

in Makkah. Or it could be said that revelation was sent down to him telling him to answer them with the verse that had already been revealed to him before."

Verse 110

His, the Exalted One's, statement:

﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴾

And offer your prayer neither aloud nor in a low voice, but follow a way between.

[Sūrah al-Isrā' 17:110]

قال الإمام البخاري (٤٧٢٢): حدثنا يعقوب بن إبراهيم حدثنا هشيم حدثنا أبو بشر عن سعيد بن جبير عن ابن عباس في قوله تعالى: (وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا) قال: نزلت ورسول الله مختف بمكة كان إذا صلى بأصحابه رفع صوته بالقرآن فإذا سمع المشركون سبوا القرآن ومن أنزله ومن جاء به فقال الله تعالى لنبيه: (وَلَا تَجْهَرْ بِصَلَاتِكَ) أي بقراءتك فيسمع المشركون فيسبوا القرآن (وَلَا تُخَافِتْ بِهَا) عن أصحابك فلا تسمعهم (وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا).

Ibn 'Abbās ﷺ said about His ﷻ statement:

﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا ﴾

And offer your prayer neither aloud nor in a low voice...

"It descended when the Messenger of Allāh ﷺ was in hiding in Makkah. When he used to pray with his Companions, he would raise his voice with the Qur'ān. When the polytheists heard that, they would revile the Qur'ān, the one who revealed it, and the one who brought it [to them]. So Allāh ﷻ said to His Prophet ﷺ:

﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ ﴾

'And offer your prayer neither aloud'

"Meaning, your recitation which leads the polytheists to hear it and then revile the Qur'ān.

﴿ وَلَا تُخَافِتْ بِهَا ﴾

'nor in a low voice'

"[Not] making it low on your Companions, which leads them not to hear you.

﴿ وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴾

'but follow a way between.' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4722) as well as Muslim in his *Ṣaḥīḥ* (446).

قال الإمام البخاري (٦٣٢٧): حدثنا علي حدثنا مالك بن سُعير حدثنا هشام بن عروة عن أبيه عن عائشة: (وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا) أنزلت في الدعاء.

On 'Āishah ﷺ:

﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا ﴾

And offer your prayer neither aloud nor in a low voice...

"It was sent down in regards to supplication."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (6327), as well as Muslim in his *Ṣaḥīḥ* (447).

قال الإمام ابن جرير (ج ١٧ ص ٥٨٥): حدثنا أبو كريب قال ثنا يونس ثنا محمد بن إسحاق قال ثني داود بن الحصين عن عكرمة عن ابن عباس قال:

كان رسول الله إذا جهر بالقرآن وهو يصلي تفرقوا وأبوا أن يستمعوا منه فكان الرجل إذا أراد أن يستمع من رسول الله بعض ما يتلو وهو يصلي استرق السمع دونهم فرقا منهم فإن رأى أنهم قد عرفوا أنه يستمع ذهب خشية أذاهم فلم يستمع فإن خفض رسول الله صوته لم يستمع الذين يستمعون من قراءته شيئا فأنزل الله عليه: (وَلَا تَجْهَرْ بِصَلَاتِكَ) فيتفرقوا عنك (وَلَا تُخَافِتْ بِهَا) فلا تسمع من أراد أن يسمعها ممن يسترق ذلك دونهم لعله يرعوي إلى بعض ما يسمع فينتفع به (وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا).

Ibn 'Abbās ﷺ said, "When the Messenger of Allāh ﷺ used to raise his voice with the Qur'ān while praying, [the polytheists] would disperse and refuse to listen to him. If a man wanted to listen to some of what the Messenger of Allāh ﷺ was reciting while praying, he would have to eavesdrop alongside them out of fear. If he thought [the polytheists] knew he was listening, he would leave out of fear of their harm and not listen. If the Messenger of Allāh ﷺ were to lower his voice, the people who wanted to listen would not hear any of his recitation.

"Then Allāh sent down to him:

﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ ﴾

'And offer your prayer neither aloud'

"because this would cause them to disperse from you,

﴿ وَلَا تُخَافِتْ بِهَا ﴾

'nor in a low voice'

"[because] this would cause the person who wanted to hear by eavesdropping alongside them not to hear. Perhaps he would take heed to something that he hears and benefit thereby.

﴿ وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴾

'but follow a way between.' "

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 17, p. 585. Shaykh Muqbil رحمه الله commented, "There is no contradiction between these different reasons, because it is possible that the polytheists used to revile the Qur'ān and the one who brought it [to them], and that they used to harm whoever they saw listening to the Qur'ān, as it is also possible that what is meant by:

﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ ﴾

'And offer your prayer neither aloud'

"is your supplication in the prayer, and the narration which mentions that to be in *tashahhud,* as mentioned in *Ibn Jarīr*, vol. 15, p. 187,[95] is an explanation for the place of the supplication, and Allāh knows best."

[95] The Shaykh used the older printed version of *Tafsīr Ibn Jarīr* for reference, which is different from the version checked by Maḥmūd Shākir which I used for quoting the *aḥādīth*.

SŪRAH MARYAM

Verse 64

His, the Exalted One's, statement:

﴿ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا ﴾

And we (the angels) descend not except by the command of your Lord. To him belongs what is before us and what is behind us...

[Sūrah Maryam 19:64]

قال الإمام البخاري (٤٧٣١): حدثنا أبو نعيم حدثنا عمر بن ذر قال سمعت أبي عن سعيد ابن جبير عن ابن عباس قال: قال رسول الله لجبريل: ما يمنعك أن تزورنا أكثر مما تزورنا فنزلت: (وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا).

Ibn 'Abbās ﷺ said, "The Messenger of Allāh ﷺ said to Jibrīl, 'What prevents you from visiting us more often?' Then this verse descended:

﴿ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا ﴾

'And we (the angels) descend not except by the command of your Lord. To him belongs what is before us and what is behind us...' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4731).

Verses 77-80

His, the Exalted One's, statement:

﴿ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾ ﴾

Have you seen the one who disbelieved in our signs and said, 'I shall certainly be given wealth and children'? Does he know the unseen or has he taken a covenant from the Most-Beneficent? Nay, We shall record what he says and We shall increase his torment. And We shall inherit from him all that he speaks of and he shall come to Us alone.

[Sūrah Maryam 19:77-80]

قال الإمام البخاري (٢٠٩١): حدثني محمد بن بشار حدثنا ابن أبي عدي عن شعبة عن سليمان عن أبي الضحى عن مسروق عن خباب قال: كنت قينا في الجاهلية وكان لي على العاصي بن وائل دين فأتيته أتقاضاه قال: لا أعطيك حتى تكفر بمحمد فقلت: لا أكفر حتى يميتك الله ثم تبعث قال: دعني حتى أموت وأبعث فسأوتى مالا وولدا فأقضيك فنزلت: (أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا) (أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا).

Khabbāb ﷺ said, "I was a blacksmith in *Jāhiliyyah*. Al-'Āṣī ibn Wā'il was indebted to me, so I went to him demanding his payment. He said, 'No, I will not give you it until you disbelieve in Muḥammad.' I said, 'I will not disbelieve until Allāh causes you to die and you are resurrected.'[96] He said, 'Leave me until I die and am resurrected, for I will be given wealth and children, and then I will pay you back.'

[96] Ibn Ḥajar said in *Fatḥ al-Bārī,* in the explanation of *ḥadīth* 4732, "It could be understood from this that he will then disbelieve; however, he did not mean that, because disbelief at that time is unthinkable, so it is as if he said I will never disbelieve."

"Then it descended:

﴿ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴾

'Have you seen the one who disbelieved in our signs and said, "I shall certainly be given wealth and children"?'

[Sūrah Maryam 19:77]

﴿ أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ﴾

'Does he know the unseen, or has he taken a covenant from the Most-Beneficent?' "

[Sūrah Maryam 19:78]

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (2091) and by Muslim in his *Ṣaḥīḥ* (2795).

SŪRAH AL-ANBIYĀ'

Verse 101

His, the Exalted One's, statement:

﴿ إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴾

Verily, those for whom the good has preceded from Us, they will be placed far away from it (Hell).

[Sūrah al-Anbiyā' 21:101]

قال الإمام الطحاوي في مشكل الآثار (٩٨٦): حدثنا عبيد بن رجال حدثنا الحسن بن علي حدثنا يحيى بن آدم حدثنا أبو بكر بن عياش ثنا عاصم عن أبي رزين عن أبي يحيى عن ابن عباس قال: آية في كتاب الله عز وجل لا يسألني الناس عنها ولا أدري أعرفوها فلا يسألوني عنها أم جهلوها فلا يسألوني عنها قيل: ما هي قال: آية لما نزلت: (إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ) شق ذلك على أهل مكة وقالوا: شتم محمد آلهتنا فقام ابن الزبعرى. فقال: ما شأنكم قالوا: شتم محمد آلهتنا قال: وما قال قالوا: قال (إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ).

قال: ادعوه لي فدعي محمد فقال ابن الزبعرى: يا محمد هذا شيء لآلهتنا خاصة أم لكل ما عبد من دون الله قال: بل لكل ما عبد من دون الله عز وجل قال فقال: خصمناه ورب البنية يا محمد ألست تزعم أن عيسى عبد صالح وعزيرا عبد صالح والملائكة عباد صالحون قال: بلى قال: فهذه النصارى تعبد عيسى وهذه اليهود تعبد عزيرا وهذه بنو مليح تعبد الملائكة قال فضج أهل مكة فنزلت: (إِنَّ

الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ) قال ونزلت: (وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ) وهو الصحيح.

Ibn 'Abbās ﷺ said, "[There is] a verse in the Book of Allāh which the people do not ask me about, and I do not know [if it is because] they do not understand it so they do not ask me about it, or if it is that they are ignorant of it so they do not ask me about it." It was said, "What is it?" He said, "When the verse descended:

﴿ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ ﴾

'Certainly you (disbelievers) and what you worship besides Allāh are fuel for Hell. You will enter it...'

[Sūrah al-Anbiyā' 21:98]

"it was hard on the people of Makkah and they said, 'Muḥammad has reviled our gods.' Ibn az-Ziba'rā stood up and said, 'What is with you?' They said, 'Muḥammad has reviled our gods.' He responded, 'And what did he say?' They said, 'He said:

﴿ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ ﴾

"Certainly you (disbelievers) and what you worship besides Allāh are fuel for hell. You will enter it." '

"He said, 'Call him over for me.' Muḥammad ﷺ was then called, so Ibn az-Ziba'rā said, 'O Muḥammad, is this something for our gods in particular or for everything that is worshipped besides Allāh?' [The Prophet] said, '[No], rather [it is] for everything that is worshipped besides Allāh ﷻ.' So he (Ibn az-Ziba'rā) said, 'We have beaten him in the argument, by the Lord of this structure (the Ka'bah). O Muḥammad, do you not claim that 'Īsā is a righteous servant and that 'Uzayr is a righteous servant, and that the angels are righteous servants?' [The Prophet] said, 'Certainly.' [Ibn az-Ziba'rā]

said, 'These are the Christians, they worship 'Īsā; and these are the Jews, they worship 'Uzayr; and these are the tribe Banū Malīḥ, they worship the angels.'

"The people of Makkah then went into an uproar. Then this verse descended:

﴿ إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴾

'Verily those for whom the good has preceded from Us, they will be placed far away from it (Hell).'

"And this verse descended:

﴿ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴾

'And when the son of Maryam is quoted as an example, behold, your people cry aloud.'

[Sūrah az-Zukhruf 43:57]

"That was the uproar."

This *ḥadīth* has been transmitted by aṭ-Ṭaḥāwī in *Mushkil al-Āthār* (986). Shaykh Muqbil ﷺ pointed out the weakness in the chain and then mentioned supporting chains transmitted by aṭ-Ṭaḥāwī in *Mushkil al-Āthār* (985 and 988), by aṭ-Ṭabarānī in *al-Mu'jam al-Kabīr*, vol. 12, p. 153, by al-Ḥākim in *al-Mustadrak*, vol. 2, p. 384, and by al-Khaṭīb in *al-Faqīh wal-Mutafaqqih* p. 70. Shaykh Muqbil ﷺ said, "The *ḥadīth,* along with the previous chains, is *ṣaḥīḥ li ghayrihi*, and Allāh knows best."

SŪRAH AL-ḤAJJ

Verse 19

His, the Exalted One's, statement:

﴿ هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ﴾

These two opponents dispute with each other about their Lord...

[Sūrah al-Ḥajj 22:19]

قال الإمام البخاري (٣٩٦٩): حدثنا يعقوب بن إبراهيم حدثنا هشيم أخبرنا أبو هاشم عن أبي مجلز عن قيس بن عباد قال سمعت أبا ذر يقسم قسما أن هذه الآية: (هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ) نزلت في الذين برزوا يوم بدر حمزة وعلي وعبيدة بن الحارث وعتبة وشيبة ابني ربيعة والوليد بن عتبة.

Qays ibn 'Ubād said, "I heard Abū Dhar ﷺ swear that this verse:

﴿ هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ﴾

'These two opponents dispute with each other about their Lord...'

"descended because of those who came forward to duel (with one another) on the day of Badr: Ḥamzah, 'Alī, 'Ubaydah bin al-Ḥārith, 'Utbah and Shaybah (the two sons of Rabī'ah), and al-Walīd ibn 'Utbah."[97]

[97] 'Alī, Ḥamzah, and 'Ubaydah represented the Muslims while 'Utbah, Shaybah, and al-Walīd represented the polytheists. 'Alī and Ḥamzah both killed their opponents while 'Ubaydah and his opponent exchanged blows. 'Ubaydah was struck, and then 'Alī and

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (3969), as well as Muslim in his *Ṣaḥīḥ* (3033).

Ḥamzah came over and helped him kill his opponent. The narrations differ as to who faced off with who.

Verse 76

His, the Exalted One's, statement:

﴿ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴾

And indeed We inflicted them with suffering, but they did not submit to their Lord, nor did they humble themselves.

[Sūrah al-Mu'minūn 23:76]

قال الإمام ابن جرير (ج ١٩ ص ٦٠): حدثنا ابن حميد قال ثنا أبو تميلة عن الحسين عن يزيد عن عكرمة عن ابن عباس قال: جاء أبو سفيان إلى النبي فقال: يا محمد أنشدك الله والرحم فقد أكلنا العلهز يعني الوبر والدم فأنزل الله: (وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ).

Ibn 'Abbās ﷺ said, "Abū Sufyān went to the Prophet ﷺ and said, 'O Muḥammad, I implore you by Allāh and by the ties of the womb, for verily we have eaten *al-'ilhiz*!' Meaning camel fur and blood. Then Allāh sent down:

﴿ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴾

'And indeed We inflicted them with suffering, but they did not submit to their Lord, nor did they humble themselves.' "

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 19, p. 60, as well as an-Nasā'ī in his *Tafsīr* (372), al-Ḥākim in *al-Mustadrak*, vol. 2, p. 394, and al-Bayhaqī in *Dalā'il an-Nubuwwah*, vol. 2, p. 328. Shaykh Muqbil رحمه الله classified it to be *ṣaḥīḥ li ghayrihi*.

Verse 3

His, the Exalted One's, statement:

﴿ الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ﴾

The fornicator marries not but a fornicatress or a polytheist woman, and [as for] the fornicatress, none marries her except a fornicator or a polytheist, and such a thing is forbidden to the believers.

[Sūrah an-Nūr 24:3]

قال الإمام الترمذي (٣١٧٧): حدثنا عبد بن حميد حدثنا روح بن عبادة عن عبيد الله بن الأخنس أخبرني عمرو بن شعيب عن أبيه عن جده قال: كان رجل يقال له مرثد بن أبي مرثد وكان رجلا يحمل الأسرى من مكة حتى يأتي بهم المدينة قال: وكانت امرأة بغي بمكة يقال لها عناق وكانت صديقة له وإنه كان وعد رجلا من أسارى مكة يحمله قال: فجئت حتى انتهيت إلى ظل حائط من حوائط مكة في ليلة مقمرة قال: فجاءت عناق فأبصرت سواد ظلي بجنب الحائط فلما انتهت إلي عرفته فقالت: مرثد فقلت: مرثد فقالت: مرحبا وأهلا هلم فبت عندنا الليلة قال قلت: يا عناق حرم الله الزنى قالت: يا أهل الخيام هذا الرجل يحمل أسراكم.

قال: فتبعني ثمانية وسلكت الخندمة فانتهيت إلى كهف أو غار فدخلت فجاءوا حتى قاموا على رأسي فبالوا فطل بولهم على رأسي وأعماهم الله عني. قال: ثم رجعوا ورجعت إلى صاحبي فحملته وكان رجلا ثقيلا حتى انتهيت إلى الإذخر

ففككت عنه كبله فجعلت أحمله ويعينني حتى قدمت المدينة فأتيت رسول الله فقلت: يا رسول الله أنكح عناقا فأمسك رسول الله فلم يرد علي شيئا حتى نزلت: (الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ) فقال رسول الله: يا مرثد الزاني لا ينكح إلا زانية أو مشركة والزانية لا ينكحها إلا زان أو مشرك فلا تنكحها. قال أبو عيسى: هذا حديث حسن غريب لا نعرفه إلا من هذا الوجه.

'Abdullāh ibn 'Amr ﷺ said, "There was a man called Marthad ibn Abī Marthad who used to transport the prisoners from Makkah to Madīnah (freeing them), and there was a whore in Makkah called 'Anāq who used to be his girlfriend. He had promised to transport a man who was a prisoner in Makkah.

"He (told his story) saying, 'I arrived and then wound up stopping at one of the walls of Makkah on a moonlit night. 'Anāq then approached and saw my shadow on the side of the wall. When she came closer, she recognized me and said, "Marthad?" I said, "Marthad." She said, "Welcome! Come spend the night with us tonight." I said, "O 'Anāq, Allāh has made fornication forbidden." She said, "O residents of the tents, this man is transporting your prisoners!"

"'Eight men started to chase me. I headed for al-Khandamah (the name of a mountain) and wound up at a cave which I entered. They then came and stood over my head, and they urinated. Their urine sprinkled onto my head; however, Allāh had blinded them from seeing me. They turned [away], going back, so I went back to my comrade and carried him, and he was a heavy man.

"'When I reached al-Idhkhir (a place outside of Makkah), I broke open his shackles and transported him with his help until we finally arrived at Madīnah. I went to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh, can I marry 'Anāq?" The Messenger of Allāh ﷺ was silent. He did not respond to me until this verse descended:

﴿ الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ﴾

"The fornicator marries not but a fornicatress or a polytheist woman, and [as for] the fornicatress, none marries her except a fornicator or a polytheist, and such a thing is forbidden to the believers."

" 'Then the Messenger of Allāh ﷺ said, "O Marthad, the fornicator marries not but a fornicatress or a polytheist woman, and [as for] the fornicatress, none marries her except a fornicator or a polytheist, so do not marry her." ' "

This *ḥadīth* has been transmitted by at-Tirmidhī in his *Jāmi'* (3177), and by al-Ḥākim in *al-Mustadrak*, vol. 2, p. 166, and he classified its chain to be authentic.

Verses 6-9

His, the Exalted One's, statement:

﴿ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ۙ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴾

And for those who accuse their wives but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth...

[Sūrah an-Nūr 24:6]

قال الإمام البخاري (٤٧٤٥): حدثنا إسحاق حدثنا محمد بن يوسف حدثنا الأوزاعي قال حدثني الزهري عن سهل بن سعد أن عويمرا أتى عاصم بن عدي وكان سيد بني عجلان فقال: كيف تقولون في رجل وجد مع امرأته رجلا أيقتله فتقتلونه أم كيف يصنع سل لي رسول الله عن ذلك فأتى عاصم النبي فقال:

يا رسول الله فكره رسول الله المسائل فسأله عويمر فقال: إن رسول الله كره المسائل وعابها. قال عويمر: والله لا أنتهي حتى أسأل رسول الله عن ذلك فجاء عويمر.

فقال: يا رسول الله رجل وجد مع امرأته رجلا أيقتله فتقتلونه أم كيف يصنع فقال رسول الله قد أنزل الله القرآن فيك وفي صاحبتك فأمرهما رسول الله بالملاعنة بما سمى الله في كتابه فلاعنها ثم قال: يا رسول الله إن حبستها فقد ظلمتها فطلقها فكانت سنة لمن كان بعدهما في المتلاعنين ثم قال رسول الله: انظروا فإن جاءت به أسحم أدعج العينين عظيم الأليتين خدلج الساقين فلا أحسب عويمرا إلا قد صدق عليها وإن جاءت به أحيمر كأنه وحرة فلا أحسب عويمرا إلا قد كذب عليها فجاءت به على النعت الذي نعت به رسول الله من تصديق عويمر فكان بعد ينسب إلى أمه.

Sahl ibn Sa'd ﷺ narrated that 'Uwaymir went to 'Āṣim ibn 'Adī, who was the leader of the tribe Banī 'Ajlān, and said, "What do you say about a man who finds his wife with another man? Should he kill him, which will cause you to kill him (as punishment for the murder), or what should be done? Ask the Messenger of Allāh ﷺ about that for me." So 'Āṣim went to the Prophet ﷺ and said, "O Messenger of Allāh…" (and he asked the questions). The Messenger of Allāh ﷺ showed [his] dislike for the questions and disapproved of them.

'Uwaymir then asked ['Āṣim] (about the answer to his questions) so ['Āṣim] said, "Verily the Messenger of Allāh ﷺ showed dislike for the questions and disapproved of them." 'Uwaymir said, "By Allāh, I will not give up until I ask the Messenger of Allāh ﷺ about that [myself]."

So 'Uwaymir went and said, "O Messenger of Allāh, [suppose] a man finds his wife with another man; should he kill him, which will cause you to kill him (as punishment for the murder), or what should be done?" The Messenger of Allāh ﷺ said, "Allāh has sent down Qur'ān in regards to you and your wife." The Messenger of Allāh ﷺ then ordered the two of them to take the oath of condemnation

as Allāh states in His Book. So ['Uwaymir] made his sworn allegation against [his wife], and then he said, "O Messenger of Allāh, if I keep her, I will have oppressed her." So he divorced her, and that became the normal procedure for those who came after them in dealing with the two who take the oath of condemnation.

The Messenger of Allāh ﷺ then said, "Look and see, if she has [the baby] and it is black with black eyes, a large backside, and large shins, then I think not except that 'Uwaymir was truthful in his accusation against her, and if she has it and it is small and red like a *waḥarah,*[98] then I think not except that 'Uwaymir has lied against her." She then had [the baby] and it fit the description that the Messenger of Allāh ﷺ had said would confirm the truthfulness of 'Uwaymir, so it was afterwards attributed to its mother.

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4745) and by Muslim in his *Ṣaḥīḥ* (1492).

قال الإمام البخاري (٤٧٤٧): حدثني محمد بن بشار حدثنا ابن أبي عدي عن هشام بن حسان حدثنا عكرمة عن ابن عباس أن هلال بن أمية قذف امرأته عند النبي بشريك بن سحماء فقال النبي: البينة أو حد في ظهرك فقال: يا رسول الله إذا رأى أحدنا على امرأته رجلا ينطلق يلتمس البينة فجعل النبي يقول: البينة وإلا حد في ظهرك فقال هلال: والذي بعثك بالحق إني لصادق فلينزلن الله ما يبرئ ظهري من الحد.

فنزل جبريل وأنزل عليه: (وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ) فقرأ حتى بلغ: (إِن كَانَ مِنَ الصَّادِقِينَ) فانصرف النبي فأرسل إليها فجاء هلال فشهد والنبي يقول: إن الله يعلم أن أحدكما كاذب فهل منكما تائب ثم قامت فشهدت فلما كانت عند الخامسة وقفوها وقالوا: إنها موجبة قال ابن عباس: فتلكأت ونكصت حتى ظننا أنها ترجع ثم قالت: لا أفضح قومي سائر اليوم فمضت فقال النبي: أبصروها فإن جاءت به أكحل العينين سابغ الأليتين خدلج الساقين فهو لشريك ابن سحماء فجاءت به كذلك فقال النبي: لولا ما مضى من كتاب الله لكان لي ولها شأن.

[98] A *waḥarah* is a small animal which looks like a lizard. It is white with red spots.

Ibn ʿAbbās ﷺ narrated that Hilāl bin Umayyah accused his wife of committing adultery with Sharīk ibn Saḥmā', so the Prophet ﷺ said, "[Provide] the proof, or the legal punishment will be inflicted on your back (flogging)." [Hilāl] said, "O Messenger of Allāh, when one of us sees a man on top of his wife, does he go searching for proof?" The Prophet ﷺ said again, "The proof, or the legal punishment will be inflicted on your back." Hilāl then said, "By the one who sent you with the truth, I am being truthful, and indeed Allāh will send down what will free my back from the legal punishment."

Jibrīl then descended and sent down to the Prophet:

﴿ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ ﴾

And for those who accuse their wives…

[Sūrah an-Nūr 24:6]

He recited it until he reached:

﴿ إِن كَانَ مِنَ الصَّادِقِينَ ﴾

…if he speaks the truth.

[Sūrah an-Nūr 24:9]

The Prophet ﷺ then left and sent for [Hilāl's wife]. Hilāl came and gave his testimony while the Prophet ﷺ was saying, "Indeed Allāh knows that one of you is lying, so is there not, among you two, one who will repent?" She then stood up and gave her testimony. When she was about to make the fifth testimony, they stopped her and said, "It will make it binding!" She hesitated and shrunk back to the point where we thought she would repeal (her statement), and then she said, "I will not have my people be in disgrace for the rest of the day." So she went ahead (with the fifth testimony).

The Prophet ﷺ then said, "Look at her, if she has [a baby] with black eyes, a large backside, and large shins, then it was by Sharīk ibn Saḥmā'." She later gave birth to a baby with that description, so the Prophet ﷺ said, "If it were not for what has preceded from the

Book of Allāh, there would have been a matter to resolve between myself and her."

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4747).

قال الإمام مسلم (١٤٩٣): حدثنا محمد بن عبد الله بن نمير حدثنا أبي ح وحدثنا أبو بكر ابن أبي شيبة واللفظ له حدثنا عبد الله بن نمير حدثنا عبد الملك بن أبي سليمان عن سعيد بن جبير قال: سئلت عن المتلاعنين في إمرة مصعب أيفرق بينهما قال فما دريت ما أقول فمضيت إلى منزل ابن عمر بمكة فقلت للغلام: استأذن لي قال: إنه قائل فسمع صوتي قال: ابن جبير قلت: نعم قال: ادخل فوالله ما جاء بك هذه الساعة إلا حاجة فدخلت فإذا هو مفترش برذعة متوسد وسادة حشوها ليف قلت: أبا عبد الرحمن المتلاعنان أيفرق بينهما.

قال: سبحان الله نعم إن أول من سأل عن ذلك فلان بن فلان قال: يا رسول الله أرأيت أن لو وجد أحدنا امرأته على فاحشة كيف يصنع إن تكلم تكلم بأمر عظيم وإن سكت سكت على مثل ذلك قال: فسكت النبي فلم يجبه فلما كان بعد ذلك أتاه فقال: إن الذي سألتك عنه قد ابتليت به. فأنزل الله عز وجل هؤلاء الآيات في سورة النور: (وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ).

فتلاهن عليه ووعظه وذكره وأخبره أن عذاب الدنيا أهون من عذاب الآخرة قال: لا والذي بعثك بالحق ما كذبت عليها ثم دعاها فوعظها وذكرها وأخبرها أن عذاب الدنيا أهون من عذاب الآخرة قالت: لا والذي بعثك بالحق إنه لكاذب فبدأ بالرجل فشهد أربع شهادات بالله إنه لمن الصادقين والخامسة أن لعنة الله عليه إن كان من الكاذبين ثم ثنى بالمرأة فشهدت أربع شهادات بالله إنه لمن الكاذبين والخامسة أن غضب الله عليها إن كان من الصادقين ثم فرق بينهما.

Sa'īd ibn Jubayr stated, "I was asked in the era of Mus'ab's leadership about the two spouses who take the oath of condemnation: 'Are they to be separated?' I did not know what to say, so I went to Ibn 'Umar's house in Makkah and said to the boy servant, 'Ask permission for me [to enter].' He said, 'Verily [Ibn 'Umar] is resting.' [Ibn 'Umar] heard my voice and said, 'Ibn Jubayr?' I said, 'Yes.'

He said, 'Enter, for by Allāh, nothing brings you here at this hour except an urgent need.' So I entered and found him lying down on a donkey's saddle blanket with a pillow stuffed with palm fibers. I said, 'O Abā 'Abdir-Raḥmān, the two spouses who take the oath of condemnation, are they to be separated?'

"He said, '*Subḥānallāh* (Glorified be Allāh)! Yes. Verily, the first person who asked about that was so-and-so. He said, "O Messenger of Allāh, tell me, if one of us were to find his wife committing adultery, what should be done? If he speaks, he has spoken about a serious matter, and if he is quiet, he has been silent about something like that!" The Prophet ﷺ was silent and did not answer him.

" 'Thereafter [the man] went to him and said, "Verily I have been tried with that which I asked you about." Then Allāh ﷻ sent down these verses from Sūrah an-Nūr:

﴿ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ ﴾

"And for those who accuse their wives..."

" 'So [the Prophet] recited it to him, and warned him, and reminded him, and told him that the punishment of this world is easier than the punishment of the hereafter. He said, "No, by the one who sent you with the truth, I did not lie against her." [The Prophet] then summoned her and warned her, and reminded her, and told her that the punishment of this world is easier than the punishment of the hereafter. She said, "No, by the one who sent you with the truth, verily he is lying."

" '[The Prophet] then started with the man. He made four testimonies swearing by Allāh that he is truthful and the fifth testimony [asking] that the curse of Allāh be upon him if he is a liar. [The Prophet] then repeated that [process] with the woman, so she made four testimonies swearing by Allāh that [her husband] is a liar, and the fifth testimony [asking] that the anger of Allāh be upon her if he is being truthful. [The Prophet] then separated them." ' "

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1493). In some narrations of this *ḥadīth,* it was mentioned that the man who asked and later took the oath of condemnation was the man from the tribe Banī 'Ajlān (meaning 'Uwaymir).

قال الإمام مسلم (١٤٩٥): حدثنا زهير بن حرب وعثمان بن أبي شيبة وإسحاق بن إبراهيم واللفظ لزهير قال إسحاق أخبرنا وقال الآخران حدثنا جرير عن الأعمش عن إبراهيم عن علقمة عن عبد الله قال: إنا ليلة الجمعة في المسجد إذ جاء رجل من الأنصار فقال: لو أن رجلا وجد مع امرأته رجلا فتكلم جلدتموه أو قتل قتلتموه وإن سكت سكت على غيظ والله لأسألن عنه رسول الله فلما كان من الغد أتى رسول الله فسأله فقال: لو أن رجلا وجد مع امرأته رجلا فتكلم جلدتموه أو قتل قتلتموه أو سكت سكت على غيظ فقال: اللهم افتح وجعل يدعو.

فنزلت آية اللعان: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ﴾ هذه الآيات فابتلى به ذلك الرجل من بين الناس فجاء هو وامرأته إلى رسول الله فتلاعنا فشهد الرجل أربع شهادات بالله إنه لمن الصادقين ثم لعن الخامسة أن لعنة الله عليه إن كان من الكاذبين فذهبت لتلعن فقال لها رسول الله: مه ، فأبت فلعنت فلما أدبرا قال لعلها أن تجيء به أسود جعدا فجاءت به أسود جعدا.

'Abdullāh ibn Mas'ūd ﷺ said, "We were in the *masjid* on the night of *Jumu'ah* when a man from the Anṣār came and said, 'If a man were to find another man with his wife and then he spoke (exposing her), you would flog him, or if he killed [the other man], you would kill him, and if he kept quiet, he would be keeping quiet about something that enrages him. By Allāh, I will indeed ask the Messenger of Allāh ﷺ about that.'

"When the next day came, he went to the Messenger of Allāh ﷺ and asked him, saying, 'If a man were to find another man with his wife and then he spoke (exposing her), you would flog him, or if he killed [the other man], you would kill him, and if he kept quiet, he would be keeping quiet about something that enrages him.' [The Anṣārī man] then said, 'O Allāh, make it clear!' And he began to supplicate.

"Then the verse of *al-li'ān* (the oath of condemnation) descended:

﴿ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ ﴾

'And for those who accuse their wives but have no witnesses except themselves...'

"Out of all the people, that man was tried with that [situation] happening to him. He and his wife then went to the Messenger of Allāh ﷺ and took the oath of condemnation. The man made four testimonies swearing by Allāh that he is of the truthful, and then he made the fifth testimony [asking] that the curse of Allāh be upon him if he is of the liars. She then started to take the oath of condemnation. The Messenger of Allāh ﷺ said to her, 'Refrain!' She refused, and she took the oath of condemnation. When they departed, [the Prophet] said, 'Perhaps she will give birth to a (baby that is) black with curly hair.' Consequently, she gave birth to a baby that was black with curly hair."

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1495).

قال الإمام مسلم (١٤٩٦): وحدثنا محمد بن المثنى حدثنا عبد الأعلى حدثنا هشام عن محمد قال سألت أنس بن مالك وأنا أرى أن عنده منه علما فقال: إن هلال بن أمية قذف امرأته بشريك بن سحماء وكان أخا البراء بن مالك لأمه وكان أول رجل لاعن في الإسلام قال: فلاعنها فقال رسول الله : أبصروها فإن جاءت به أبيض سبطا قضيء العينين فهو لهلال بن أمية وإن جاءت به أكحل جعدا حمش الساقين فهو لشريك بن سحماء قال: فأنبئت أنها جاءت به أكحل جعدا حمش الساقين.

Muḥammad Ibn Sīrīn said, "I asked Anas ibn Mālik ﷺ, assuming that he had knowledge of [the situation], and so he said, 'Verily Hilāl ibn Umayyah accused his wife of committing adultery with Sharīk ibn Saḥmā'. He was the brother of al-Barā' ibn Mālik by his mother, and he was the first man to take the oath of condemnation in Islām.

" 'He took the oath of condemnation, accusing [his wife], which caused the Messenger of Allāh ﷺ to say, "Look at her, if she has (a baby) of white [complexion] with flat hair and bad eyes (because of excessive tearing or redness), then it is by Hilāl ibn Umayyah; and if she has it with a black [complexion] with curly hair and skinny shins, then it is by Sharīk ibn Saḥmā'." '

"He (Anas) said, 'I was informed that she gave birth to a black baby with curly hair and skinny shins.' "

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1496). Shaykh Muqbil رحمه الله harmonized between these different *aḥādīth* by saying, "The strongest opinion to me is that Hilāl ibn Umayyah asked, and his asking coincided with the man from the tribe Banī 'Ajlān coming forward, and then the verse descended because of both of them, and Allāh knows best."

Verses 11-22

His, the Exalted One's, statement:

﴿ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴾

Verily those who brought forth the slander are a group among you. Consider it not a bad thing for you; rather, it is good for you. For each person among them is what he has earned of the sin, and as for the one amongst them who had the greater share therein, for him is a great punishment...

[Sūrah an-Nūr 24:11]

قال الإمام البخاري (٢٦٦١): حدثنا أبو الربيع سليمان بن داود وأفهمني بعضه أحمد بن يونس حدثنا فليح بن سليمان عن ابن شهاب الزهري عن عروة بن الزبير

وسعيد بن المسيب وعلقمة بن وقاص الليثي وعبيد الله بن عبد الله بن عتبة عن عائشة زوج النبي حين قال لها أهل الإفك ما قالوا فبرأها الله منه قال الزهري وكلهم حدثني طائفة من حديثها وبعضهم أوعى من بعض وأثبت له اقتصاصا وقد وعيت عن كل واحد منهم الحديث الذي حدثني عن عائشة وبعض حديثهم يصدق بعضا زعموا أن عائشة قالت: كان رسول الله إذا أراد أن يخرج سفرا أقرع بين أزواجه فأيتهن خرج سهمها خرج بها معه فأقرع بيننا في غزاة غزاها فخرج سهمي فخرجت معه بعد ما أنزل الحجاب فأنا أحمل في هودج وأنزل فيه فسرنا.

حتى إذا فرغ رسول الله من غزوته تلك وقفل ودنونا من المدينة آذن ليلة بالرحيل فقمت حين آذنوا بالرحيل فمشيت حتى جاوزت الجيش فلما قضيت شأني أقبلت إلى الرحل فلمست صدري فإذا عقد لي من جزع أظفار قد انقطع فرجعت فالتمست عقدي فحبسني ابتغاؤه فأقبل الذين يرحلون لي فاحتملوا هودجي فرحلوه على بعيري الذي كنت أركب وهم يحسبون أني فيه وكان النساء إذ ذاك خفافا لم يثقلن ولم يغشهن اللحم وإنما يأكلن العلقة من الطعام فلم يستنكر القوم حين رفعوه ثقل الهودج فاحتملوه وكنت جارية حديثة السن فبعثوا الجمل وساروا فوجدت عقدي بعد ما استمر الجيش فجئت منزلهم وليس فيه أحد فأممت منزلي الذي كنت به فظننت أنهم سيفقدونني فيرجعون إلي فبينا أنا جالسة غلبتني عيناي فنمت.

وكان صفوان بن المعطل السلمي ثم الذكواني من وراء الجيش فأصبح عند منزلي فرأى سواد إنسان نائم فأتاني وكان يراني قبل الحجاب فاستيقظت باسترجاعه حتى أناخ راحلته فوطىء يدها فركبتها فانطلق يقود بي الراحلة حتى أتينا الجيش بعد ما نزلوا معرسين في نحر الظهيرة فهلك من هلك وكان الذي تولى الإفك عبد الله بن أبي ابن سلول فقدمنا المدينة فاشتكيت بها شهرا يفيضون من قول أصحاب الإفك ويريبني في وجعي أني لا أرى من النبي اللطف الذي كنت أرى منه حين أمرض إنما يدخل فيسلم ثم يقول: كيف تيكم لا أشعر بشيء من ذلك حتى نقهت فخرجت أنا وأم مسطح قبل المناصع متبرزنا لا نخرج إلا ليلا إلى ليل وذلك قبل أن نتخذ الكنف قريبا من بيوتنا وأمرنا أمر العرب الأول في البرية أو

في التنزه فأقبلت أنا وأم مسطح بنت أبي رهم نمشي فعثرت في مرطها فقالت: تعس مسطح فقلت لها: بئس ما قلت أتسبين رجلا شهد بدرا فقالت يا هنتاه ألم تسمعي ما قالوا فأخبرتني بقول أهل الإفك فازددت مرضا إلى مرضي فلما رجعت إلى بيتي دخل علي رسول الله فسلم فقال: كيف تيكم فقلت: ائذن لي إلى أبوي.

قالت: وأنا حينئذ أريد أن أستيقن الخبر من قبلهما فأذن لي رسول الله فأتيت أبوي فقلت لأمي: ما يتحدث به الناس فقالت: يا بنية هوني على نفسك الشأن فوالله لقلما كانت امرأة قط وضيئة عند رجل يحبها ولها ضرائر إلا أكثرن عليها فقلت: سبحان الله ولقد يتحدث الناس بهذا قالت فبت الليلة حتى أصبحت لا يرقأ لي دمع ولا أكتحل بنوم ثم أصبحت فدعا رسول الله علي بن أبي طالب وأسامة ابن زيد حين استلبث الوحي يستشيرهما في فراق أهله فأما أسامة فأشار عليه بالذي يعلم في نفسه من الود لهم فقال أسامة: أهلك يا رسول الله ولا نعلم والله إلا خيرا وأما علي بن أبي طالب فقال: يا رسول الله لم يضيق الله عليك والنساء سواها كثير وسل الجارية تصدقك فدعا رسول الله بريرة فقال: يا بريرة هل رأيت فيها شيئا يريبك.

فقالت بريرة: لا والذي بعثك بالحق إن رأيت منها أمرا أغمصه عليها أكثر من أنها جارية حديثة السن تنام عن العجين فتأتي الداجن فتأكله فقام رسول الله من يومه فاستعذر من عبد الله بن أبي ابن سلول فقال رسول الله: من يعذرني من رجل بلغني أذاه في أهلي فوالله ما علمت على أهلي إلا خيرا وقد ذكروا رجلا ما علمت عليه إلا خيرا وما كان يدخل على أهلي إلا معي فقام سعد بن معاذ فقال: يا رسول الله أنا والله أعذرك منه إن كان من الأوس ضربنا عنقه وإن كان من إخواننا من الخزرج أمرتنا ففعلنا فيه أمرك.

فقام سعد بن عبادة وهو سيد الخزرج وكان قبل ذلك رجلا صالحا ولكن احتملته الحمية فقال: كذبت لعمر الله لا تقتله ولا تقدر على ذلك فقام أسيد بن الحضير فقال: كذبت لعمر الله والله لنقتلنه فإنك منافق تجادل عن المنافقين فثار الحيان الأوس والخزرج حتى هموا ورسول الله على المنبر فنزل فخفضهم

حتى سكتوا وسكت وبكيت يومي لا يرقأ لي دمع ولا أكتحل بنوم فأصبح عندي أبواي قد بكيت ليلتين ويوما حتى أظن أن البكاء فالق كبدي قالت: فبينا هما جالسان عندي وأنا أبكي إذ استأذنت امرأة من الأنصار فأذنت لها فجلست تبكي معي فبينا نحن كذلك إذ دخل رسول الله فجلس ولم يجلس عندي من يوم قيل في ما قيل قبلها وقد مكث شهرا لا يوحى إليه في شأني شيء قالت: فتشهد ثم قال: يا عائشة فإنه بلغني عنك كذا وكذا فإن كنت بريئة فسيبرئك الله وإن كنت ألممت بشيء فاستغفري الله وتوبي إليه فإن العبد إذا اعترف بذنبه ثم تاب تاب الله عليه فلما قضى رسول الله مقالته قلص دمعي حتى ما أحس منه قطرة.

وقلت لأبي : أجب عني رسول الله قال: والله ما أدري ما أقول لرسول الله فقلت لأمي: أجيبي عني رسول الله فيما قال قالت: والله ما أدري ما أقول لرسول الله قالت: وأنا جارية حديثة السن لا أقرأ كثيرا من القرآن فقلت: إني والله لقد علمت أنكم سمعتم ما يتحدث به الناس ووقر في أنفسكم وصدقتم به ولئن قلت لكم إني بريئة والله يعلم إني لبريئة لا تصدقوني بذلك ولئن اعترفت لكم بأمر والله يعلم أني بريئة لتصدقني والله ما أجد لي ولكم مثلا إلا أبا يوسف إذ قال: (فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ).

ثم تحولت على فراشي وأنا أرجو أن يبرئني الله ولكن والله ما ظننت أن ينزل في شأني وحيا ولأنا أحقر في نفسي من أن يتكلم بالقرآن في أمري ولكني كنت أرجو أن يرى رسول الله في النوم رؤيا يبرئني الله فوالله ما رام مجلسه ولا خرج أحد من أهل البيت حتى أنزل عليه الوحي فأخذه ما كان يأخذه من البرحاء حتى إنه ليتحدر منه مثل الجمان من العرق في يوم شات فلما سري عن رسول الله وهو يضحك فكان أول كلمة تكلم بها أن قال لي: يا عائشة احمدي الله فقد برأك الله فقالت لي أمي: قومي إلى رسول الله فقلت: لا والله لا أقوم إليه ولا أحمد إلا الله.

فأنزل الله تعالى: (إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ) الآيات فلما أنزل الله هذا في براءتي قال أبو بكر الصديق وكان ينفق على مسطح بن أثاثة لقرابته منه: والله لا أنفق على مسطح شيئا أبدا بعد ما قال لعائشة فأنزل الله تعالى: (وَلَا

يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا) إلى قوله: (أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ) فقال أبو بكر: بلى والله إني لأحب أن يغفر الله لي فرجع إلى مسطح الذي كان يجري عليه وكان رسول الله يسأل زينب بنت جحش عن أمري فقال: يا زينب ما علمت ما رأيت فقالت: يا رسول الله أحمي سمعي وبصري والله ما علمت عليها إلا خيرا قالت وهي التي كانت تساميني فعصمها الله بالورع.

قال وحدثنا فليح عن هشام بن عروة عن عروة عن عائشة وعبد الله بن الزبير مثله قال وحدثنا فليح عن ربيعة بن أبي عبد الرحمن ويحيى بن سعيد عن القاسم بن محمد بن أبي بكر مثله.

'Āishah ﷺ said, "When the Messenger of Allāh ﷺ wanted to go out on a journey, he would draw lots between his wives, and whichever wife's lot was drawn, he would bring her out with him. [On one occasion], he drew lots between us due to a military expedition that he was to take part in, and my lot was drawn, so I set out with him. This took place after the verses of the veil had already been revealed. I was carried in a *hawdaj*,[99] and I was lowered (from the camel) into it, and thus we travelled.

"When the Messenger of Allāh ﷺ was finished with his battle and began heading home, approaching Madīnah, he announced during the night that we were soon to start moving again. I got up when they announced the departure and walked [away], leaving the army behind me. Then when I finished my business (in the bathroom) and headed back to the place where we stopped to rest, I felt my chest and found, to my surprise, that a necklace I had made of incense rocks resembling pearls[100] had broken off. I went back to search for my necklace and the search preoccupied me.

---

[99] A *hawdaj* is something that is mounted onto the camel for a woman to ride in, thus veiling her from the people.

[100] It came in other narrations of this *ḥadīth*: "made of pearls from Ḍhafārī (a city in Yemen)." Ibn Ḥajar said in *Fatḥ al-Bārī*, in the explanation of *ḥadīth* 4750, "...and Ibn at-Tīn mentioned that it was worth twelve *dirhams*, and this supports the position that it was not made of pearls from Ḍhafārī, because if it were, the price would have been more than that."

"The people who prepared my camel for me picked up my *hawdaj* and strapped it onto the camel I had been riding. They did so thinking I was in it. The women at that time were light; they were not heavy, nor did they have a lot of meat on their bones. The women would only eat a small portion of food, so the men did not find anything strange about the weight of the *hawdaj* when they lifted it, so they carried it [and proceeded normally]. [In addition to the customary eating habits of women at that time], I was also a girl of young age. Eventually they got the camels up and ready and started to travel.

"I found my necklace after the army had already left. I went to the place where they were, but no one was there. I headed for the resting area that I was staying in, thinking that they would realize I was missing and then come back for me. Then while sitting there, my eyes overcame me and I fell asleep.

"Ṣafwān ibn al-Mu'aṭṭal as-Sulamī, later adh-Dhakwānī, was trailing the army. In the morning, he reached my resting place and saw the silhouette of a sleeping person, and he came over to me. He used to see me before the obligation of the veil was revealed. I was awakened by his statement, '*Innā lillāhi wa innā ilayhi rāji'ūn* (verily we belong to Allāh and verily to Him we return).' He then made his camel kneel down and placed his foot on its front leg,[101] and I mounted. He then started to lead the camel with me on it (by walking in front of the camel, holding its reins) until we reached the army after they had stopped to rest at the peak of the midday heat.

"Then the time came for those who were ruined to be ruined. The one who started the slander was 'Abdullāh ibn Ubayy ibn Salūl. Eventually we arrived at Madīnah. I was sick for one month while the people were engrossed in the statement of those who initiated the slander (and I did not know anything about that).[102]

---

[101] Ibn Ḥajar said in *Fatḥ al-Bārī*, in the explanation of *ḥadīth* 4750, "So it would be easier to mount, and so he would not have to touch her as she mounted."

[102] What is between the parentheses was taken from the narration of this *ḥadīth* in *Ṣaḥīḥ Muslim*.

"It made me suspicious during my illness that I was not seeing the affection from the Prophet ﷺ that I used to see when I was sick. He would just enter and give the *salām*, then say, 'How is this one doing?' I did not know anything about what was happening until I began to recover. Umm Misṭaḥ and I went out to the open plateau on the outskirts of Madīnah, the place where we would go to relieve ourselves. We would not go except at nighttime. That was before we had lavatories close to our houses. Our condition was the condition of the Arabs of old in going far away from the houses. So Umm Misṭaḥ bint Abī Ruhm and I headed out walking.

"She then stumbled on her clothes and said, 'May Misṭaḥ fall on his face!' I said to her, 'What a terrible thing you said! Do you revile a man who participated in Badr?' She said, 'O this one, have you not heard what they have said?' She then informed me about the statement of the people of the slander, and my illness increased. When I returned to my house, the Messenger of Allāh ﷺ entered upon me, gave me the *salām,* and said, 'How is this one doing?' I said, 'Give me permission to go to my parents.' At that moment, I wanted confirmation of the news from them.

"The Messenger of Allāh ﷺ granted me permission, so I went to my parents and said to my mother, 'What are the people talking about?' She said, 'O beloved daughter, do not let the matter get to you, for by Allāh, there was never a beautiful woman that had a man who loves her and has co-wives except that they would speak bad about her.'[103] I said, '*Subḥānallāh* (glorified be Allāh)! The people are

[103] Ibn Ḥajar said in *Fatḥ al-Bārī,* in the explanation of *ḥadīth* 4750, "This speech contains cleverness on her mother's part, along with superb gentleness in instructing her, that cannot be outdone; for verily she knew that (the slander) would be hard for ['Āishah] to handle, so she made the matter easier on her by informing her that she is not alone in that, because a person finds comfort in others like him dealing with that which has occurred to him. And she incorporated into that something that would please her: that she was superior in beauty and standing, as that is something which delights a woman to be described with.

"[She also mentioned] what it (the speech) contained from Ḥamnah bint Jaḥsh (she was among those who spread the slander), and that the main factor which prompted her to do so was the fact that 'Āishah was the co-wife of her sister Zaynab bint Jaḥsh. From this it is known that the exception in her statement, "except that they would talk a lot against her," is connected (to the co-wives), because she did not intend ['Āishah's] situation specifically; rather, she mentioned the way co-wives are in general. As for her true co-wives,

talking about this?' I spent that night in constant tears, with my eyes finding no sleep. I then encountered morning. When the revelation was delayed, the Messenger of Allāh ﷺ called for 'Alī ibn Abī Ṭālib and Usāmah ibn Zayd, seeking their counsel on whether or not he should separate from his family.

"As for Usāmah, he advised him according to what he knew of the love he ﷺ had in his soul for them (his family), so Usāmah said, '(They) are your family, O Messenger of Allāh. We only know good about them.' As for 'Alī ibn Abī Ṭālib, he said, 'O Messenger of Allāh, Allāh has not restricted you as far as other women are concerned; there are many. Ask the female servant. She will tell you the truth.' The Messenger of Allāh ﷺ then called for Barīrah and said, 'O Barīrah, have you seen anything in her which makes you suspicious?' Barīrah said, 'No, by the one who sent you with the truth, I have never seen anything from her that I can find fault with, except for her being a girl of young age; she sleeps while waiting for the dough to rise, and then the sheep comes and eats it.'

"The Messenger of Allāh ﷺ got up at that point and went to seek one who would see to it that justice was done to 'Abdullāh ibn Ubayy ibn Salūl. The Messenger of Allāh ﷺ said, 'Who will help me deal with a man whose harm has reached me by accusing my family? For, by Allāh, I only know good of my family. Furthermore, they [negatively] mentioned a man that I only know good about as well (Ṣafwān). He would only come around my family if I was present.'

"Sa'd ibn Mu'ādh stood and said, 'O Messenger of Allāh, by Allāh, I will help you deal with him. If he is from the tribe al-Aws, we will strike his neck (chopping off his head), and if he is from our brothers from the tribe al-Khazraj, order us and we will do to him what you order.' Sa'd ibn 'Ubādah then stood; he was the chief of the tribe al-Khazraj, and prior to this he was a righteous man, but pride overtook him, so he said, 'You lie! The everlasting existence

---

even though they did not do anything that usually occurs from co-wives to violate her rights, that did not cease to occur from the one who is a means of access to them, as occurred from Ḥamnah. Indeed the piety of her sister (Zaynab) prevented [Zaynab] from slandering 'Āishah, as it prevented the rest of the Mothers of the Believers."

of Allāh as my oath, by Allāh, you will not kill him, nor do you even have the power to do that!'

"Usayd ibn Ḥuḍayr then stood and said, 'You lie! The everlasting existence of Allāh as my oath, by Allāh, we will indeed kill him, for verily you are a hypocrite, you argue in defense of the hypocrites!' The two tribes, al-Aws and al-Khazraj, then became infuriated to the point where they were about to fight one another while the Messenger of Allāh ﷺ was on the *minbar*. He then descended and calmed them down until they were silent, and he too was silent.

"I cried the rest of the day. The tears did not cease nor did my eyes find any sleep. My parents came to me in the morning. I had cried [profusely] for two nights and one day to the point that I thought the crying would cause my liver to tear. Then while they were sitting with me as I cried, a woman from the Anṣār asked permission to enter, so I gave her permission. She then sat and cried with me. Then while we were in that state, the Messenger of Allāh ﷺ entered and sat down. He had not sat down with me before this, since the day that what was said about me was said. [At this point], he had gone one month without any revelation to him about my situation.

"He pronounced the *shahādah* (I bear witness that there is no deity who deserves to be worshipped except Allāh and that Muḥammad is His slave and messenger), and then he said, 'O 'Āishah, verily such-and-such news has reached me about you. If you are innocent, Allāh will clear you, and if you fell into a sin, seek Allāh's forgiveness and repent to Him; for verily the servant, when he admits his sin and then repents, Allāh accepts his repentance.'

"When the Messenger of Allāh ﷺ finished his speech, my tears stopped flowing to the point that I did not find a single teardrop. I said to my father, 'Respond to the Messenger of Allāh ﷺ on my behalf.' He said, 'By Allāh, I do not know what to say to the Messenger of Allāh ﷺ.' Then I said to my mother, 'Respond on my behalf to the Messenger of Allāh ﷺ concerning what he said.' She said, 'By Allāh, I do not know what to say to the Messenger of Allāh ﷺ.'

"I was a girl of young age not having read a lot of the Qur'ān,[104] so I said, 'Verily, by Allāh, I know you have heard what the people have said, and that it has settled in your souls and you have believed it; and if I say to you, "I am innocent," and Allāh knows I am innocent, you will not believe me; and if I admit to you a matter, and Allāh knows I am innocent, you will believe me. By Allāh, the only example I can find for you and I is the example of the father of Yūsuf when he said:

﴿ فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴾

"So pleasant patience[105] is most fitting, and Allāh is the one whose help is sought against that which you describe." '

[Sūrah Yūsuf 12:18]

"I then turned to face the opposite direction on my bed, hoping that Allāh would clear me; however, by Allāh, I did not think He would send down revelation for my situation. In my eyes, I was too low for Qur'ān to be revealed for my situation; rather, I hoped that the Messenger of Allāh ﷺ would see a dream in his sleep that would clear me. Then, by Allāh, he did not part from the place he was sitting, nor did anyone in the house leave, until revelation was sent down to him. The pain and heat that used to overtake him (when revelation was sent) overtook him. Drops of sweat that resembled pearls flowed down from him on a winter day.

"When that passed from the Messenger of Allāh ﷺ, the first thing he said, while laughing, was what he said to me, 'O 'Āishah, praise Allāh, for indeed Allāh has cleared you.' My mother said to me, 'Get up and go to the Messenger of Allāh ﷺ.' I said, 'No, by Allāh, I will not go over to him, and I will not praise anyone except Allāh.'

"Allāh ﷻ had sent down:

---

[104] She mentioned this to excuse herself for not recalling the name of Yūsuf's father, Ya'qūb, as Ibn Ḥajar mentioned in *Fatḥ al-Bārī* in the explanation of *ḥadīth* 4750.

[105] "Pleasant" or "beautiful" patience is patience in which there is no discontent or complaining to the creation, as as-Sa'dī mentioned in his *Tafsīr*.

﴿ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ﴾

'Verily those who brought forth the slander are a group among you…'

"and the rest of the verses in this regard. When Allāh sent that down clearing me, Abū Bakr aṣ-Ṣiddīq ﷺ, who used to provide for Misṭaḥ ibn Uthāthah because of the family ties between them, said, 'By Allāh, I will never provide anything for Misṭaḥ after what he said about 'Āishah.'

"Then Allāh ﷻ sent down:

﴿ وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا ﴾

'And let not those among you who are blessed with graces and wealth swear not…'

"up to His statement:

﴿ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

'Do you not love for Allāh to forgive you? And Allāh is Oft-Forgiving, Most Merciful.'

[Sūrah an-Nūr 24:22]

"Abū Bakr then said, 'Certainly, by Allāh, I love for Allāh to forgive me.' So he resumed giving Misṭaḥ what he used to give him. The Messenger of Allāh ﷺ had asked Zaynab bint Jaḥsh before this about my situation, saying, 'O Zaynab, what do you know? What did you see?' She said, 'O Messenger of Allāh ﷺ, I guard my hearing and my sight (from ascribing to them something that I did not hear or see). By Allāh, I only know good of her.' She was the one who use to vie with me for a superior standing (with the Prophet ﷺ); however, Allāh protected her through (her) piety."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2661) and Muslim also transmitted it in his *Ṣaḥīḥ* (2770).

Verse 33

His, the Exalted One's, statement:

﴿ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ﴾

And force not your female servants into prostitution, if they desire chastity, in order that you make a gain in the goods of this worldly life...

[Sūrah an-Nūr 24:33]

قال الإمام مسلم (٣٠٢٩): حدثنا أبو بكر بن أبي شيبة وأبو كريب جميعا عن أبي معاوية واللفظ لأبي كريب حدثنا أبو معاوية حدثنا الأعمش عن أبي سفيان عن جابر قال: كان عبد الله بن أبي ابن سلول يقول لجارية له: اذهبي فابتغينا شيئا فأنزل الله عز وجل: (وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ).

Jābir ﷺ said, "'Abdullāh ibn Ubayy ibn Salūl used to say to a female servant of his, 'Go out and do some prostitution for us.' Allāh ﷻ then revealed:

﴿ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴾

'And force not your female servants into prostitution, if they desire chastity, in order that you make a gain in the goods of this worldly life, and whoever compels them, then after such compulsion Allāh is Oft-Forgiving, Most Merciful (towards them, the female servants).'"

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (3029).

Verse 55

His, the Exalted One's, statement:

﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ﴾

Allāh has promised those among you who believe and do righteous deeds that He will certainly grant them succession to (the present rulers) in the land as He granted it to those before them, and that He will grant them the authority to perform the religion which He has chosen for them, and He will surely give them in exchange a safe security after their fear...

[Sūrah an-Nūr 24:55]

قال الحاكم (ج ٢ ص ٤٠١): حدثني محمد بن صالح بن هانئ حدثنا أبو سعيد محمد بن شاذان حدثني أحمد بن سعيد الدارمي حدثنا علي بن الحسين بن واقد حدثني أبي عن الربيع ابن أنس عن أبي العالية عن أبي بن كعب قال: لما قدم رسول الله وأصحابه المدينة وآوتهم الأنصار رمتهم العرب عن قوس واحدة كانوا لا يبيتون إلا بالسلاح ولا يصبحون إلا فيه فقالوا: ترون أنا نعيش حتى نبيت آمنين مطمئنين لا نخاف إلا الله فنزلت: (وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا) إلى: (وَمَن كَفَرَ بَعْدَ ذَٰلِكَ) يعني بالنعمة (فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ). هذا حديث صحيح الإسناد ولم يخرجاه.

Ubayy ibn Ka'b ﷺ said, "When the Messenger of Allāh ﷺ and his Companions arrived in Madīnah and the Anṣār gave them refuge, the Arabs took a unified stance in attacking them. They would not spend their nights except armed with weapons, and they would not

enter the morning except in that state, so they (the Muslims) said, 'Do you think we will live to see the time when we spend the night in peace and security, fearing none but Allāh?'

"Then the verse descended:

﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ﴾

'Allāh has promised those among you who believe and do righteous deeds that He will certainly grant them succession to (the present rulers) in the land as He granted it to those before them, and that He will grant them the authority to perform the religion which He has chosen for them, and He will surely give them in exchange a safe security after their fear…'

"up to:

﴿ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ ﴾

'But whoever disbelieves after this…'

"Meaning, whoever denies the favor bestowed upon them.

﴿ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

'Those are the disobedient.' "

Al-Ḥākim transmitted this *ḥadīth* in *al-Mustadrak*, vol. 2, p. 401, and he classified its chain to be authentic, and [al-Bukhārī and Muslim] did not transmit it, and adh-Dhahabī was quiet about that (meaning, he did not oppose that ruling). Shaykh Muqbil رَحِمَهُ ٱللَّهُ mentioned that 'Alī ibn Ḥusayn ibn Wāqid is in the chain of the *ḥadīth*, and the scholars have differed about his status, and then he said, "However, al-Haythamī said in *Majma' az-Zawā'id*, vol. 7, p. 83, 'Aṭ-Ṭabarānī

transmitted it in *al-Awsaṭ,* and its people (the people of the chain) are trustworthy.' And aṭ-Ṭabarī mentioned it as *mursal* on Abī 'Āliyah, vol. 18, p. 159."[106]

Verse 61

His, the Exalted One's, statement:

﴿ لَّيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَىٰ أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ ﴾

There is no restriction on the blind, and there is no restriction on the lame, and there is no restriction on the sick, and there is no restriction on yourselves against eating from your houses...

[Sūrah an-Nūr 24:61]

قال الإمام أحمد بن عمرو بن عبد الخالق الشهير بالبزار كما في كشف الأستار (ج ٣ ص ٦١): حدثنا زيد بن أخزم أبو طالب الطائي ثنا بشر بن عمر ثنا إبراهيم بن سعد عن صالح ابن كيسان عن الزهري عن عروة عن عائشة قالت: كان المسلمون يرغبون في النفير مع رسول الله فيدفعون مفاتيحهم إلى ضَمناهم ويقولون لهم: قد أحللنا لكم أن تأكلوا ما أحببتم فكانوا يقولون: إنه لا يحل لنا إنهم أذنوا من غير طيب نفس فأنزل الله عز وجل: (لَّيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَىٰ أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ) إلى قوله: (أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ). قال البزار: لا نعلمه رواه عن الزهري إلا صالح.

'Āishah ﷺ said, "The Muslims used to be eager to go out with the Messenger of Allāh ﷺ in battle, and they would leave their keys

---

[106] **NOTE:** The chain of aṭ-Ṭabarānī in *al-Awsaṭ* is also by way of 'Alī ibn Ḥusayn ibn Wāqid, so the *ḥadīth*'s ruling depends on his status.

(to their storage houses and belongings) with the chronically ill, and they would say to them, 'We give you permission to eat what you wish.' They (the chronically ill) would say, 'It is not permissible for us, because they gave us permission unwillingly.'

"Then Allāh ﷻ sent down:

﴿ لَّيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَىٰ أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ ﴾

'There is no restriction on the blind, and there is no restriction on the lame, and there is no restriction on the sick, and there is no restriction on yourselves against eating from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles, or the houses of your paternal aunts...'

"up to His statement:

﴿ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ ﴾

'...or from those places whereof you hold keys.' "

Al-Bazzār transmitted this *ḥadīth* as mentioned in *Kashf al-Astār*, vol. 3, p. 61. Al-Haythamī said in *Majma' az-Zawā'id*, vol. 7, p. 84, "The people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)." And as-Suyūṭī said in *Lubāb an-Nuqūl*, "Its chain is *ṣaḥīḥ*."

SŪRAH AL-FURQĀN

Verse 68

His, the Exalted One's, statement:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ﴾

And those who do not invoke any other deity along with Allāh, nor kill anyone that Allāh has forbidden except for just cause, nor commit illegal sexual intercourse...

[Sūrah al-Furqān 25:68]

قال الإمام البخاري (٤٧٦١): حدثنا مسدد حدثنا يحيى عن سفيان قال حدثني منصور وسليمان عن أبي وائل عن أبي ميسرة عن عبد الله قال وحدثني واصل عن أبي وائل عن عبد الله قال: سألت أو سئل رسول الله أي الذنب عند الله أكبر قال: أن تجعل لله ندا وهو خلقك قلت: ثم أي قال: ثم أن تقتل ولدك خشية أن يطعم معك قلت: ثم أي قال: أن تزاني بحليلة جارك قال: ونزلت هذه الآية تصديقا لقول رسول الله: (وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ).

'Abdullāh ibn Mas'ūd ﷺ said, "I asked, or the Messenger of Allāh ﷺ was asked, 'Which sin is the greatest with Allāh?' He said, 'That you set up a partner with Allāh while He has created you.' I said, 'Then what?' He said, 'That you kill your child out of fear that he will eat with you.' I said, 'Then what?' He said, 'That you fornicate with your neighbor's wife.' "

He ('Abdullāh ibn Mas'ūd) said, "This verse descended confirming what the Messenger of Allāh ﷺ said:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ﴾

'And those who do not invoke any other deity along with Allāh, nor kill such person that Allāh has forbidden except for just cause, nor commit illegal sexual intercourse...'"

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4761) and by Muslim in his *Ṣaḥīḥ* (86).

قال الإمام البخاري (٤٨١٠): حدثني إبراهيم بن موسى أخبرنا هشام بن يوسف أن ابن جريج أخبرهم قال يعلى إن سعيد بن جبير أخبره عن ابن عباس أن ناسا من أهل الشرك كانوا قد قتلوا وأكثروا وزنوا وأكثروا فأتوا محمدا فقالوا: إن الذي تقول وتدعوا إليه لحسن لو تخبرنا أن لما عملنا كفارة فنزل: (وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ) ونزل: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ).

Ibn 'Abbās ﷺ narrated that a group of polytheists who had committed a lot of murder and fornication went to Muḥammad ﷺ and said, "Indeed what you say and call to is good, but if only you would inform us that there is an atonement for what we have done." Then the verse descended:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ﴾

And those who do not invoke any other deity along with Allāh, nor kill anyone that Allāh has forbidden except for just cause, nor commit illegal sexual intercourse...

Also, the following verse descended:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ﴾

Say, "O my slaves who have transgressed against themselves, despair not of the mercy of Allāh…"

[Sūrah az-Zumar 39:53]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4810) and Muslim also transmitted it in his *Ṣaḥīḥ* (122). Shaykh Muqbil رحمه الله said, "There is nothing which prevents the verse from being revealed because of the two reasons simultaneously, and Allāh knows best."

Verse 70

His, the Exalted One's, statement:

﴿ إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

Except those who repent and believe and do righteous deeds, for those Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.

[Sūrah al-Furqān 25:70]

قال الإمام البخاري (٣٨٥٥): حدثنا عثمان بن أبي شيبة حدثنا جرير عن منصور حدثني سعيد بن جبير أو قال حدثني الحكم عن سعيد بن جبير قال أمرني عبد الرحمن بن أبزى قال: سل ابن عباس عن هاتين الآيتين ما أمرهما: (وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ) (وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا) فسألت ابن عباس فقال: لما أنزلت التي في الفرقان قال مشركو أهل مكة: فقد قتلنا النفس التي حرم الله ودعونا مع الله إلها آخر وقد أتينا الفواحش فأنزل الله: (إِلَّا مَن تَابَ

وَآمَنَ) الآية فهذه لأولئك وأما التي في النساء الرجل إذا عرف الإسلام وشرائعه ثم قتل فجزاؤه جهنم. فذكرته لمجاهد فقال: إلا من ندم.

Sa'īd ibn Jubayr said, "'Abdur-Raḥmān ibn Abzā commanded me saying, 'Ask Ibn 'Abbās about these two verses; what are they regarding?

﴿ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾

"And kill not anyone that Allāh has forbidden except for just cause..."

[Sūrah al-An'ām 6:151 & Sūrah al-Isrā' 17:33][107]

﴿ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا ﴾

"And whoever kills a believer intentionally..." '

[Sūrah an-Nisā' 4:93]

"So I asked Ibn 'Abbās and he said, 'When the verse in Sūrah al-Furqān descended, the polytheists from the people of Makkah said, "We have killed such a person that Allāh has forbidden, and we have invoked another deity along with Allāh, and we have committed fornication." Then Allāh sent down:

﴿ إِلَّا مَن تَابَ وَآمَنَ ﴾

"Except those who repent and believe..."

[Sūrah al-Furqān 25:70]

" 'As for the verse in Sūrah an-Nisā', if a man knows Islām and its rulings and thereafter commits murder, his reward will be Hell, abiding therein.' I then mentioned that to Mujāhid so he added, 'Except he who regrets.' "

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (3855) and by Muslim in his *Ṣaḥīḥ* (3023).

---

[107] In other narrations of this *ḥadīth*, verse 68 of Sūrah al-Furqān was mentioned, which is correct because it agrees with the text of the *ḥadīth*.

SŪRAH AL-QAṢAṢ

Verse 51

His, the Exalted One's, statement:

﴿ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴾

And indeed We have conveyed the word to them[108] in order that they may remember.

[Sūrah al-Qaṣaṣ 28:51]

قال الإمام ابن جرير (ج ١٩ ص ٥٩٤): حدثني بشر بن آدم قال حدثنا عفان بن مسلم قال حدثنا حماد بن سلمة قال حدثنا عمرو بن دينار عن يحيى بن جعدة عن رفاعة القرظي قال: نزلت هذه الآية في عشرة أنا منهم: (وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ).

Rifā'ah al-Quradhī ﷺ said, "The following verse descended because of ten people, and I am one of them:

﴿ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴾

'And indeed We have conveyed the word to them in order that they may remember.' "

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 19, p. 594, and aṭ-Ṭabarānī transmitted it with two chains in *al-Mu'jam al-Kabīr*,

[108] There is a difference of opinion amongst the scholars about who this verse is referring to. Some say it refers to the Quraysh, while others say it refers to the Jews. Ibn Jarīr mentioned this *ḥadīth* under the position of those who say it refers to the Jews, because Rifā'ah was a Jew who embraced Islām and became a noble Companion of the Prophet ﷺ.

vol. 5, p. 53. Al-Haythamī said in *Majma' az-Zawā'id*, vol. 7, p. 88, "Aṭ-Ṭabarānī transmitted it with two chains; one of them is fully connected and the people of its chain are trustworthy…"

Verse 56

His, the Exalted One's, statement:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ﴾

Verily you guide not whom you love,[109] but Allāh guides whom He wills…

[Sūrah al-Qaṣaṣ 28:56]

قال الإمام مسلم (٢٥): حدثنا محمد بن عباد وابن أبي عمر قالا حدثنا مروان عن يزيد و هو ابن كيسان عن أبي حازم عن أبي هريرة قال: قال رسول الله لعمه عند الموت: قل لا إله إلا الله أشهد لك بها يوم القيامة فأبى فأنزل الله: (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ) الآية.

Abū Hurayrah ﷺ said, "The Messenger of Allāh ﷺ said to his uncle at the time of his death, 'Say, "*Lā ilāha illallāh* (there is no deity who deserves to be worshipped except Allāh)"; I will testify to it on your behalf on the Day of Resurrection.' He refused. Then Allāh sent down:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ ﴾

'Verily you guide not whom you love…' "

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (25). In another narration of this *ḥadīth* in Muslim, it was mentioned that Abū Ṭālib said, "If

---

[109] There are two positions concerning the word "love" in this verse. One position holds that it means you guide not whom you love for his family ties with you. The other position holds that it means you guide not whom you love to be guided. Ibn Jarīr mentioned these two positions in his *Tafsīr*, vol. 19, p. 598, and Ibn al-Jawzī in *Zād al-Masīr*, vol. 6, p. 232.

it were not that the Quraysh would have condemned me by saying, 'He only did that out of pity,' I would have delighted you with it."

SŪRAH AL-'ANKABŪT

Verse 8

His, the Exalted One's, statement:

﴿ وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ﴾

And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me anything of which you have no knowledge, then obey them not...

[Sūrah al-'Ankabūt 29:8]

قال الإمام مسلم (١٧٤٨ / ٤٣): حدثنا أبو بكر بن أبي شيبة وزهير بن حرب قالا حدثنا الحسن بن موسى حدثنا زهير حدثنا سماك بن حرب حدثني مصعب بن سعد عن أبيه أنه نزلت فيه آيات من القرآن قال: حلفت أم سعد أن لا تكلمه أبدا حتى يكفر بدينه ولا تأكل ولا تشرب قالت: زعمت أن الله وصاك بوالديك وأنا أمك وأنا آمرك بهذا قال: مكثت ثلاثا حتى غشي عليها من الجهد فقام ابن لها يقال له عمارة فسقاها فجعلت تدعو على سعد.

فأنزل الله عز وجل في القرآن هذه الآية: (وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي) وفيها: (فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا). قال: وأصاب رسول الله غنيمة عظيمة فإذا فيها سيف فأخذته فأتيت به الرسول فقلت: نفلني هذا السيف فأنا من قد علمت حاله فقال: رده من حيث أخذته فانطلقت حتى إذا أردت أن ألقيه في القبض لامتني نفسي فرجعت إليه فقلت أعطنيه قال فشد لي صوته: رده من حيث أخذته. قال: فأنزل الله عز وجل: (يَسْأَلُونَكَ عَنِ

الْأَنفَالِ) قال: ومرضت فأرسلت إلى النبي فأتاني فقلت: دعني أقسم مالي حيث شئت قال فأبى قلت: فالنصف قال فأبى قلت: فالثلث قال فسكت فكان بعد الثلث جائزا.

قال وأتيت على نفر من الأنصار والمهاجرين فقالوا: تعال نطعمك ونسقيك خمرا وذلك قبل أن تحرم الخمر قال فأتيتهم في حش والحش البستان فإذا رأس جزور مشوي عندهم وزق من خمر قال فأكلت وشربت معهم قال فذكرت الأنصار والمهاجرون عندهم فقلت: المهاجرون خير من الأنصار قال فأخذ رجل أحد لحيي الرأس فضربني به فجرح بأنفي فأتيت رسول الله فأخبرته فأنزل الله عز وجل فيّ ، يعنى نفسه ، شأن الخمر: (إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ).

Sa'd ibn Abī Waqqās ﷺ narrated that verses from the Qur'ān descended because of him. The mother of Sa'd took an oath that she would never speak to him again until he disbelieves in his religion, and that she would neither eat nor drink until he did so. She said, "You claim that Allāh enjoins you to be dutiful to your parents. I am your mother and I order you to do this." She spent three days like that, to the point where she passed out because of the strain.

A son of hers called 'Umārah then went over to her, giving her water to drink. (She regained consciousness) and started supplicating against Sa'd. Then Allāh ﷻ sent down this verse of the Qur'ān:

﴿ وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي ﴾

And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me...

Included in this verse is the following:

﴿ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ﴾

...then obey them not, but behave with them in the world kindly...[110]

[Sūrah Luqman 31:15]

He (Sa'd) said, "Also, the Messenger of Allāh ﷺ had captured a large war booty and I found in it a sword. I took it and went with it to the Messenger of Allāh ﷺ and said, 'Let me have this sword from the war booty, since I am the one whose status is well known to you (on the battlefield).' He said, 'Return it to the place you have taken it from.' I went to put it back; however, when I was about to throw it into the pile of war booty, my soul rebuked me, so I went back to him and said, 'Give it to me.' He said, raising his voice at me, 'Return it to the place you have taken it from!'

"Then Allāh ﷻ sent down:

﴿ يَسْأَلُونَكَ عَنِ الأَنفَالِ ﴾

'They ask you about the spoils of war...'

[Sūrah al-Anfāl 8:1]

"Furthermore, I became ill, so I sent for the Messenger of Allāh ﷺ. He came to me, so I said, 'Let me distribute my wealth however I wish.' He refused. I said, 'Half?' He refused. I said, 'One-third?' He was silent, so after that one-third was permissible.

"In addition, I went to a group of people from the Anṣār and the Muhājirīn (Emigrants). They then said, 'Come with us. We will feed you and give you alcoholic drink.' That was before alcoholic drink was prohibited. I met them in a garden, and found to my surprise the roasted head of a slaughtered camel and a wine sack. I then ate and drank with them, and mentioned the Anṣār and the Muhājirīn in a conversation with them.

"I said, 'The Muhājirūn are better than the Anṣār.' A man then took

[110] In this narration, verse 8 of Sūrah al-'Ankabūt was mixed with verse 15 of Sūrah Luqmān, while in other narrations, only verses 14 and 15 of Sūrah Luqmān were mentioned. Shaykh Muqbil رحمه الله said, "Either both verses were revealed or Simāk ibn Ḥarb was inconsistent in his narration, for verily he is inconsistent in many *aḥādīth*."

one of the jaw bones from the camel's head and hit me with it, injuring my nose. I went to the Messenger of Allāh ﷺ and informed him about that. Then Allāh ﷻ sent down, because of me, the ruling on alcoholic drink:

﴿ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ ﴾

'Indeed intoxicants, gambling, stone altars, and divination arrows are an abomination of Shayṭān's work...' "

[Sūrah al-Mā'idah 5:90-91]

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1748/43).

Verse 10

His, the Exalted One's, statement:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ﴾

And from mankind are those who say, "We believe in Allāh," but when he is harmed for the sake of Allāh, he considers the trial of the people to be as if it were Allāh's punishment...

[Sūrah al-'Ankabūt 29:10]

The reason for the revelation of this verse has already been mentioned in the chapter on Sūrah an-Nahl, verse 110.

SŪRAH LUQMĀN

Verse 13

His, the Exalted One's, statement:

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

Verily, joining others in worship with Allāh is a tremendous wrong.

[Sūrah Luqmān 31:13]

قال الإمام البخاري (٣٢): حدثنا أبو الوليد قال حدثنا شعبة ح قال وحدثني بشر قال حدثنا محمد عن شعبة عن سليمان عن إبراهيم عن علقمة عن عبد الله قال: لما نزلت: (الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ) قال أصحاب النبي: أينا لم يظلم فأنزل الله عز وجل: (إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ).

'Abdullāh ibn Mas'ūd ﷺ said, "When the following verse descended:

﴿ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ ﴾

'Those who believe and mix not their faith with wrongdoing, those people, for them there is security, and they are guided.'

[Sūrah al-An'ām 6:82]

"the Companions of the Prophet ﷺ said, 'Which one of us has done no wrongdoing?' Then Allāh ﷻ sent down:

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

'Verily, joining others in worship with Allāh is a tremendous wrong.' "

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (32).

NOTE

Al-Ḥāfiḍh Ibn Ḥajar said in *Fatḥ al-Bārī,* in the explanation of *ḥadīth* 32, "This narration of Shu'bah necessitates that this question was the reason why the other verse in Sūrah Luqmān descended. However, al-Bukhārī and Muslim mentioned it with other chains leading to al-A'mash,[111] who is Sulaymān, the aforementioned narrator in the chain of this *ḥadīth*. In the narration of Jarīr on him (al-A'mash), it reads, 'They said, "Which one of us has not mixed his faith with wrongdoing?" So he said, "It is not like that. Have you not heard the statement of Luqmān?" '

"And in the narration of Wakī' on him (al-A'mash), it reads, 'He said, "It is not like you thought…" ' And in the narration of 'Īsā on Yūnus it states, 'Verily what is only meant is joining others in worship with Allāh. Have you not heard what Luqmān said?' It appears from this that the verse in Sūrah Luqmān was already known to them, and that is why he pointed that out to them; or it is possible that it descended at that time, so he recited it to them and then he pointed that out to them, so the two different narrations are in harmony with each other."

[111] Al-A'mash is the shaykh of Shu'bah in this *ḥadīth*. Shu'bah narrated the *ḥadīth* with the wording, "Then Allāh ﷻ sent down," while the other students of al-A'mash did not.

SŪRAH AS-SAJDAH

Verse 16

His, the Exalted One's, statement:

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ ﴾

Their sides forsake their beds...

[Sūrah as-Sajdah 32:16]

قال الإمام الترمذي (٣١٩٦): حدثنا عبد الله بن أبي زياد حدثنا عبد العزيز بن عبد الله الأويسي عن سليمان بن بلال عن يحيى بن سعيد عن أنس بن مالك أن هذه الآية: (تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ) نزلت في انتظار هذه الصلاة التي تدعى العتمة. قال أبو عيسى: هذا حديث حسن صحيح غريب لا نعرفه إلا من هذا الوجه.

Anas ibn Mālik ﷺ narrated that this verse:

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ ﴾

Their sides forsake their beds...

descended because of waiting for the prayer known as *al-'Atamah* (the *'Ishā'* prayer).[112]

At-Tirmidhī transmitted this *ḥadīth* in his *Jāmi'* (3196) and classified

[112] *Al-'Atamah* is the *'Ishā'* prayer as is mentioned in numerous *aḥādīth*. However, it is better to call this prayer *al-'Ishā'*, not *al-'Atamah*, because of the *ḥadīth* of Ibn 'Umar ﷺ in *Ṣaḥīḥ Muslim* (644): "I heard the Messenger of Allāh ﷺ say, 'Do not let the Bedouins prevail over you in naming your prayer. Verily it is *al-'Ishā'*, while they milk the camels at *al-'Atamah* (the time for *al-'Ishā'* which the Bedouins used to call *al-'Atamah*).' "

it to be *ḥasan ṣaḥīḥ gharīb*. And al-Ḥāfiḍh Ibn Kathīr said in his *Tafsīr*, "Its chain is *jayyid*."

SŪRAH AL-AḤZĀB

Verse 5

His, the Exalted One's, statement:

﴿ ٱدْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ﴾

Call them by the names of their fathers, that is more just with Allāh...

[Sūrah al-Aḥzāb 33:5]

قال الإمام البخاري (٤٧٨٢): حدثنا معلى بن أسد حدثنا عبد العزيز بن المختار حدثنا موسى بن عقبة قال حدثني سالم عن عبد الله بن عمر إن زيد بن حارثة مولى رسول الله ما كنا ندعوه إلا زيد بن محمد حتى نزل القرآن: (ٱدْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ).

'Abdullāh ibn 'Umar ﷺ said, "Verily Zayd ibn Ḥārithah, the *mawlā* (freed slave) of the Messenger of Allāh ﷺ, was only referred to by us as Zayd ibn Muḥammad until Qur'ān descended:

﴿ ٱدْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ﴾

'Call them by the names of their fathers, that is more just with Allāh...' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4782), as well as Muslim in his *Ṣaḥīḥ* (2425).

قال الإمام البخاري (٥٠٨٨): حدثنا أبو اليمان أخبرنا شعيب عن الزهري قال أخبرني عروة بن الزبير عن عائشة أن أبا حذيفة بن عتبة بن ربيعة بن عبد شمس

وكان ممن شهد بدرا مع النبي تبنى سالما وأنكحه بنت أخيه هند بنت الوليد بن عتبة بن ربيعة وهو مولى لامرأة من الأنصار كما تبنى النبي زيدا وكان من تبنى رجلا في الجاهلية دعاه الناس إليه وورث من ميراثه حتى أنزل الله: (ادْعُوهُمْ لِآبَائِهِمْ) إلى قوله:(وَمَوَالِيكُمْ) فردوا إلى آبائهم فمن لم يعلم له أب كان مولى وأخا في الدين فجاءت سهلة بنت سهيل بن عمرو القرشي ثم العامري وهي امرأة أبي حذيفة النبي فقالت: يا رسول الله إنا كنا نرى سالما ولدا وقد أنزل الله فيه ما قد علمت ، فذكر الحديث.

'Āishah ﷺ narrated that Abū Ḥudhayfah ibn 'Utbah ibn Rabī'ah ibn 'Abdi Shams, who was among those who participated in Badr with the Messenger of Allāh ﷺ, adopted Sālim as a son and married him to the daughter of his brother, Hind bint al-Walīd ibn 'Utbah ibn Rabī'ah. He (Sālim) was the freed slave of a woman from the Anṣār (and then he was adopted by Abū Ḥudhayfah), just as the Prophet ﷺ adopted Zayd. In the days of *Jāhiliyyah,* the people would call the [adopted son] by [the adopter's] name, and [the son] would inherit from his inheritance, until Allāh sent down [the following]:

﴿ ادْعُوهُمْ لِآبَائِهِمْ ﴾

Call them by the names of their fathers…

up to His statement:

﴿ وَمَوَالِيكُمْ ﴾

…and your freed slaves.

They were then returned to [being called by] their father's [names], and whoever was not known to have a father, he was a *mawlā* and a brother in the religion. Sahlah, the daughter of Suhayl ibn 'Amr al-Qurashī, later al-'Āmirī, the wife of Abū Ḥudhayfah ibn 'Utbah, then went to the Prophet ﷺ and said, "O Messenger of Allāh, verily we used to consider Sālim to be a child of ours, but Allāh has sent down, because of him, what you know well…" then he mentioned the (rest of) the *ḥadīth.*

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (5088). In some narrations of this *ḥadīth*, it was worded, "Then Allāh sent down..." as mentioned in *Ibn al-Jārūd*, p. 231. Shaykh Muqbil ﷺ commented, "Perhaps the verse was revealed because of both of them (Zayd and Sālim), and Allāh knows best."

Verse 23

His, the Exalted One's, statement:

﴿ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ ﴾

Among the believers are men who have been true to their covenant with Allāh. Some of them have fulfilled their obligations (by being martyred) and some of them are still waiting...

[Sūrah al-Aḥzāb 33:23]

قال الإمام البخاري (٢٨٠٥): حدثنا محمد بن سعيد الخزاعي حدثنا عبد الأعلى عن حميد قال سألت أنسا حدثنا عمرو بن زرارة حدثنا زياد قال حدثني حميد الطويل عن أنس قال: غاب عمي أنس بن النضر عن قتال بدر فقال: يا رسول الله غبت عن أول قتال قاتلت المشركين لئن الله أشهدني قتال المشركين ليرين الله ما أصنع فلما كان يوم أحد وانكشف المسلمون قال: اللهم إني أعتذر إليك مما صنع هؤلاء يعني أصحابه وأبرأ إليك مما صنع هؤلاء يعني المشركين.

ثم تقدم فاستقبله سعد بن معاذ فقال: يا سعد بن معاذ الجنة ورب النضر إني أجد ريحها من دون أحد قال سعد: فما استطعت يا رسول الله ما صنع قال أنس: فوجدنا به بضعا وثمانين ضربة بالسيف أو طعنه برمح أو رمية بسهم ووجدناه قد قتل وقد مثل به المشركون فما عرفة أحد إلا أخته ببنانه قال أنس: كنا نرى أو نظن أن هذه الآية نزلت فيه وفي أشباهه: (مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ) إلى آخر الآية.

Anas ibn Mālik ﷺ said, "My uncle Anas ibn an-Naḍr was not present at the Battle of Badr, so he said, 'O Messenger of Allāh, I was not present at the first battle you fought against the polytheists. If Allāh allows me to be present at a battle against the polytheists, then indeed Allāh will see what I do.' Then on the day of the Battle of Uḥud, when the Muslims suffered a blow, he (Anas ibn an-Naḍr) said, 'O Allāh, I seek your pardon for what these people have done,' meaning his companions, 'and I seek from you that I be cleared from what these people have done,' meaning the polytheists. He then advanced forward. Sa'd ibn Mu'ādh then faced him, so he said, 'O Sa'd ibn Mu'ādh, (I want) Paradise, by the Lord of an-Naḍr. Verily I find its fragrance just below Uḥud.' Sa'd (later) said, 'I was not able to do, O Messenger of Allāh, what he did.' "

Anas (ibn Mālik) said, "We later found on him over eighty wounds from strikes of the sword, stabs from the spear, and shots from the arrow. We found him dead; the polytheists had mutilated him. No one could recognize him except his sister by the tips of his fingers. We used to think that this verse descended because of him and those like him:

﴿ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ﴾

'Among the believers are men who have been true to their covenant with Allāh...' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2805), as well as Muslim in his *Ṣaḥīḥ* (1903).

Verse 25

His, the Exalted One's, statement:

﴿ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ﴾

And Allāh spared the believers from fighting...

[Sūrah al-Aḥzāb 33:25]

قال الإمام النسائي في المجتبى (ج ٢ ص ١٧): أخبرنا عمرو بن علي قال حدثنا يحيى قال حدثنا ابن أبي ذئب قال حدثنا سعيد بن أبي عروبة عن عبد الرحمن بن أبي سعيد عن أبيه: شغلنا المشركون يوم الخندق عن صلاة الظهر حتى غربت الشمس وذلك قبل أن ينزل في القتال ما نزل فأنزل الله عز وجل: (وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ) فأمر رسول الله بلالا فأقام لصلاة الظهر فصلاها كما كان يصليها لوقتها ثم أقام للعصر فصلاها كما كان يصليها في وقتها ثم أذن المغرب فصلاها كما كان يصليها في وقتها.

Abū Sa'īd al-Khudrī ﷺ said, "The polytheists had distracted us from performing the *Dhuhr* prayer on the day of *al-Khandaq* (the Ditch) until the sun had set. That was before the revelation about fighting had descended.[113] Then Allāh ﷻ sent down:

﴿ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ﴾

'And Allāh spared the believers from fighting…'

"The Messenger of Allāh ﷺ ordered Bilāl [to call the *iqāmah*], so he made the *iqāmah* (the second call to prayer) for the *Dhuhr* prayer. He then prayed it as he would usually pray it in its proper time. Then he (Bilāl) made the *iqāmah* for the *'Aṣr* prayer, and he prayed it as he would usually pray it in its proper time. Then he (Bilāl) called the *adhān* (the first call to prayer) for the *Maghrib* prayer, and he prayed it as he would usually pray it in its proper time."

This *ḥadīth* has been transmitted by an-Nasā'ī in *al-Mujtabā*, vol. 2, p. 17. Shaykh Muqbil رحمه الله said, "Regarding this *ḥadīth*, the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)."

Verses 28-29

His, the Exalted One's, statement:

---

[113] Meaning, before the description of how to make the prayer in a state of fear was revealed.

﴿ يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴾

O Prophet, say to your wives, "If you desire the life of this world and its glitter, then come, I will make a provision for you and set you free in a handsome manner"...

[Sūrah al-Aḥzāb 33:28]

قال الإمام البخاري (٢٤٦٨): حدثنا يحيى بن بكير حدثنا الليث عن عقيل عن ابن شهاب قال أخبرني عبيد الله بن عبد الله بن أبي ثور عن عبد الله بن عباس قال: لم أزل حريصا على أن أسأل عمر عن المرأتين من أزواج النبي اللتين قال الله لهما: (ن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا) فحججت معه فعدل وعدلت معه بالإداوة فتبرز حتى جاء فسكبت على يديه من الإداوة فتوضأ فقلت: يا أمير المؤمنين من المرأتان من أزواج النبي اللتان قال الله عز وجل لهما: (ن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا).

فقال: واعجبا لك يابن عباس عائشة وحفصة ثم استقبل عمر الحديث يسوقه فقال: إني كنت وجار لي من الأنصار في بني أمية بن زيد وهي من عوالي المدينة وكنا نتناوب النزول على النبي فينزل يوما وأنزل يوما فإذا نزلت جئته من خبر ذلك اليوم من الأمر وغيره وإذا نزل فعل مثله وكنا معشر قريش نغلب النساء فلما قدمنا على الأنصار إذا هم قوم تغلبهم نساؤهم فطفق نساؤنا يأخذن من أدب نساء الأنصار فصحت على امرأتي فراجعتني فأنكرت أن تراجعني فقالت: ولم تنكر أن أراجعك فوالله إن أزواج النبي ليراجعنه وإن إحداهن لتهجره اليوم حتى الليل فأفزعتني فقلت: خابت من فعل منهن بعظيم.

ثم جمعت علي ثيابي فدخلت على حفصة فقلت: أي حفصة أتغاضب إحداكن رسول الله اليوم حتى الليل فقالت: نعم فقلت: خابت وخسرت أفتأمن أن يغضب الله لغضب رسوله فتهلكين لا تستكثري على رسول الله ولا تراجعيه في شيء ولا تهجريه واسأليني ما بدا لك ولا يغرنك أن كانت جارتك هي أوضأ منك وأحب

إلى رسول الله يريد عائشة وكنا تحدثنا أن غسان تنعل النعال لغزونا فنزل صاحبي يوم نوبته فرجع عشاء فضرب بابي ضربا شديدا وقال: أنائم هو ففزعت فخرجت إليه وقال: حدث أمر عظيم قلت: ما هو أجاءت غسان قال: لا بل أعظم منه وأطول طلق رسول الله نساءه قال: قد خابت حفصة وخسرت كنت أظن أن هذا يوشك أن يكون فجمعت علي ثيابي فصليت صلاة الفجر مع النبي فدخل مشربة له فاعتزل فيها.

فدخلت على حفصة فإذا هي تبكي قلت: ما يبكيك أو لم أكن حذرتك أطلقكن رسول الله قالت: لا أدري هو ذا في المشربة فخرجت فجئت المنبر فإذا حوله رهط يبكي بعضهم فجلست معهم قليلا ثم غلبني ما أجد فجئت المشربة التي هو فيها فقلت لغلام له أسود: استأذن لعمر فدخل فكلم النبي ثم خرج فقال: ذكرتك له فصمت فانصرفت حتى جلست مع الرهط الذين عند المنبر ثم غلبني ما أجد فجئت فذكر مثله فجلست مع الرهط الذين عند المنبر ثم غلبني ما أجد فجئت الغلام فقلت: استأذن لعمر فذكر مثله فلما وليت منصرفا فإذا الغلام يدعوني قال: أذن لك رسول الله.

فدخلت عليه فإذا هو مضطجع على رمال حصير ليس بينه وبينه فراش قد أثر الرمال بجنبه متكئ على وسادة من أدم حشوها ليف فسلمت عليه ثم قلت وأنا قائم: طلقت نساءك فرفع بصره إلي فقال: لا ثم قلت وأنا قائم أستأنس: يا رسول الله لو رأيتني وكنا معشر قريش نغلب النساء فلما قدمنا على قوم تغلبهم نساؤهم فذكره فتبسم النبي ثم قلت: لو رأيتني ودخلت على حفصة فقلت: لا يغرنك أن كانت جارتك هي أوضأ منك وأحب إلى النبي يريد عائشة فتبسم أخرى فجلست حين رأيته تبسم ثم رفعت بصري في بيته فوالله ما رأيت فيه شيئا يرد البصر غير أهبة ثلاثة فقلت: ادع الله فليوسع على أمتك فإن فارس والروم وسع عليهم وأعطوا الدنيا وهم لا يعبدون الله وكان متكئا فقال: أو في شك أنت يابن الخطاب أولئك قوم عجلت لهم طيباتهم في الحياة الدنيا فقلت:

يا رسول الله استغفر لي فاعتزل النبي من أجل ذلك الحديث حين أفشته حفصة إلى عائشة وكان قد قال ما أنا بداخل عليهن شهرا من شدة موجدته عليهن حين

عاتبه الله فلما مضت تسع وعشرون دخل على عائشة فبدأ بها فقالت له عائشة: إنك أقسمت أن لا تدخل علينا شهرا وإنا أصبحنا لتسع وعشرين ليلة أعدها عدا فقال النبي : الشهر تسع وعشرون وكان ذلك الشهر تسعا وعشرين قالت عائشة: فأنزلت آية التخيير فبدأ بي أول امرأة فقال: إني ذاكر لك أمرا ولا عليك أن لا تعجلي حتى تستأمري أبويك قالت: قد أعلم أن أبوي لم يكونا يأمراني بفراقك ثم قال: إن الله قال: (يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ) إلى قوله: (أَجْرًا عَظِيمًا) قلت: أفي هذا أستأمر أبوي فإني أريد الله ورسوله والدار الآخرة ثم خير نساءه فقلن مثل ما قالت عائشة.

'Abdullāh ibn 'Abbās ﷺ said, "I was always eager to ask 'Umar ﷺ about the two women from the wives of the Prophet ﷺ to whom Allāh said:

﴿ إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ﴾

'If you two turn in repentance to Allāh, for your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)...'

[Sūrah at-Taḥrīm 66:4]

"So I made Ḥajj with him. He turned off the road and I turned off with him, carrying a small water sack. He relieved himself then came over, so I poured water from the sack onto his hands and he made *wuḍū'* (ablution). I said, 'O Leader of the Believers, who are the two women from the wives of the Prophet ﷺ to whom Allāh ﷻ said:

﴿ إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ﴾

"If you two turn in repentance to Allāh, for your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)..." '

"He said, 'O how surprised I am at you, O Ibn 'Abbās! 'Āishah and Ḥafṣah.' Then 'Umar began to tell the story, saying, 'Verily, a neighbor of mine from the Anṣār and I used to reside in the village of

the tribe Banī Umayyah ibn Zayd, which was one of the villages of Madīnah. We used to take turns in going to sit with the Prophet ﷺ. [My neighbor] would go one day and I would go another day. When I would go, I would return to him with the news of that day, news about commandments and other things, and when he would go he would do the same.'

" 'We, the community of the Quraysh in particular, used to dominate the women. Then when we came to the Anṣār, we found them to be men whose women dominated them, and our women started following the ways of their women. [Once] I shouted at my wife and then she talked back to me, and I found it strange that she talked back to me. Then she said, "And why do you find it strange that I talk back to you? For, by Allāh, indeed the wives of the Prophet ﷺ talk back to him, and at times one of them will avoid him from daytime to nightfall." She startled me, so I said, "Whoever does that from amongst them has done a tremendous thing."

" 'I then put my clothes on and went to Ḥafṣah and said, "O Ḥafṣah, is it true that one of you may be on bad terms with the Messenger of Allāh ﷺ from daytime to nightfall?" She said, "Yes." I said, "May she suffer ruin and loss. Is she safe from the anger of Allāh due to the anger of His Messenger ﷺ? You will be destroyed! Do not ask a lot from the Messenger of Allāh ﷺ and do not speak back to him, whatever the case may be; and do not avoid him, and ask me about what comes to your mind, and do not be deceived by your neighbor (co-wife) being more beautiful than you and more beloved to the Messenger of Allāh ﷺ," meaning 'Āishah.'

" 'It had reached us that Ghassān was preparing horseshoes for our next military expedition. My companion (neighbor) went over on the day of his turn. He came back at night, knocked hard on my door, and said, "Is he there?" I was startled, so I went out to him. He said, "A serious matter has occurred." I said, "What is it? Did Ghassān come?" He said, "No; rather, something greater than that and more alarming. The Messenger of Allāh ﷺ has divorced his wives." I said, "Ḥafṣah has suffered ruin and loss. I thought this was about to happen." I then put on my clothes and prayed the *Fajr*

prayer with the Prophet ﷺ. Afterwards, he went into an attic room of his, secluding himself in it.

" 'I entered where Ḥafṣah was and found her crying. I said, "What makes you cry? Did I not warn you?! Did the Messenger of Allāh ﷺ divorce you all?" She said, "I don't know. There he is in the attic room." I left and went to the *minbar,* and I found a group of people gathered around it, some of them crying. I sat with them for a little while until what I found in my heart overtook me, so I headed for the attic room that [the Prophet] was in. I said to a black servant boy of his, "Ask permission for 'Umar [to enter]." He entered and told the Prophet ﷺ [that I was seeking permission to enter], and then he came out and said, "I mentioned you to him but he remained silent."

" 'I then went away and sat with the group of people who were at the *minbar*. Then what I found in my heart overtook me, so I went back. He (the servant boy) mentioned the same thing, so I went and sat with the group of people who were at the *minbar* until what I found in my heart overtook me, so I went to the servant boy and said, "Ask permission for 'Umar." He mentioned the same thing. Then when I turned back to leave, the servant boy suddenly called me, saying, "The Messenger of Allāh ﷺ has given you permission."

" 'I entered and found him lying down on a woven mat with no bedding between him and it. The woven mat had left marks in his side. He was leaning on a leather pillow stuffed with palm fibers. I gave him the *salām* and then I said, while standing, "You divorced your wives?" He looked at me and said, "No." Then I said, while standing, trying to be social and break the atmosphere, "O Messenger of Allāh, if only you had seen me. We, the community of the Quraysh, used to dominate the women; then we came to a group of men that are dominated by their women." [I] then mentioned [the story with my wife], so the Prophet ﷺ smiled. Then I said, "If only you had seen me when I entered upon Ḥafṣah and said, 'Do not be deceived by your neighbor being more beautiful than you and more beloved to the Prophet ﷺ,' " meaning 'Āishah. So he smiled again.

" 'I sat down when I saw him smiling and looked around his house. By Allāh, I did not see anything that would catch the eye other than three (animal) hides, so I said, "Invoke Allāh that He enriches your nation, for verily the Persians and the Romans have been enriched. They have been given the goods of this world, yet they do not worship Allāh." He said while leaning, "Are you in doubt, O son of al-Khaṭṭāb? Those are a people who have been given, in advance, their delights in this world." I said, "O Messenger of Allāh, ask forgiveness for me."

" 'The Prophet ﷺ had secluded himself because of the speech Ḥafṣah had passed on to 'Āishah, and he had said, "I will not enter upon them for one month." That was due to the extreme anger he held against them when Allāh censured him.[114] Then when twenty-nine days had passed, he entered upon 'Āishah, starting his daily rounds with her. 'Āishah said to him, "Verily you swore not to enter upon us for one month, and we have entered the morning of the twenty-ninth night. I can count them off." The Prophet ﷺ said, "A month is twenty-nine days." That month was twenty-nine days.

" ' 'Āishah said, "Then the verse of the choice (*at-takhyīr*) was revealed, so the first woman he started with was me." He said, "Verily I am about to mention to you a matter, and it is not upon you to rush and answer until you seek advice from your parents." She said, "I know my parents will not order me to separate from you." Then he said, "Verily Allāh says:

﴿ يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ ﴾

'O Prophet, say to your wives…'

---

[114] What is meant by "the censure" is the statement of Allāh ﷻ:

﴿ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ﴾

O Prophet, why do you forbid that which Allāh has made permissible for you…

[Sūrah at-Taḥrīm 66:1]

Refer to *Fatḥ al-Bārī* in the explanation of *ḥadīth* 5191.

" 'up to His statement:

﴿ أَجْرًا عَظِيمًا ﴾

" '...an enormous reward.' "

[Sūrah al-Aḥzāb 33:29]

" 'She said, "Do I need to seek advice from my parents for something like this? Indeed, I choose Allāh and His Messenger, and the abode of the hereafter." He then made the rest of his wives choose, so they said the same thing that 'Āishah said.' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2468), as well as Muslim in his *Ṣaḥīḥ* (1479/34).

قال الإمام مسلم (١٤٧٨): وحدثنا زهير بن حرب حدثنا روح بن عبادة حدثنا زكريا بن إسحاق حدثنا أبو الزبير عن جابر بن عبد الله قال: دخل أبو بكر يستأذن على رسول الله فوجد الناس جلوسا ببابه لم يؤذن لأحد منهم قال فأذن لأبي بكر فدخل ثم أقبل عمر فاستأذن فأذن له فوجد النبي جالسا حوله نساؤه واجما ساكتا قال فقال: لأقولن شيئا أضحك النبي فقال: يا رسول الله لو رأيت بنت خارجة سألتني النفقة فقمت إليها فوجأت عنقها.

فضحك رسول الله وقال: هن حولي كما ترى يسألنني النفقة فقام أبو بكر إلى عائشة يجأ عنقها فقام عمر إلى حفصة يجأ عنقها كلاهما يقول: تسألن رسول الله ما ليس عنده فقلن: والله لا نسأل رسول الله شيئا أبدا ليس عنده ثم اعتزلهن شهرا أو تسعا وعشرين يوما ثم نزلت عليه هذه الآية: (يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ) حتى بلغ: (لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا) قال فبدأ بعائشة فقال: يا عائشة إني أريد أن أعرض عليك أمرا أحب أن لا تعجلي فيه حتى تستشيري أبويك قالت: وما هو يا رسول الله فتلا عليها الآية قالت: أفيك يا رسول الله أستشير أبوي بل أختار الله ورسوله والدار الآخرة وأسألك أن لا تخبر امرأة من نسائك بالذي قلت قال: لا تسألني امرأة منهن إلا أخبرتها إن الله لم يبعثني معنتا ولا متعنتا ولكن بعثني معلما ميسرا.

Jābir ibn 'Abdillāh رضي الله عنه said, "Abū Bakr came asking permission to enter upon the Messenger of Allāh ﷺ. He found a group of people sitting at his door, and none of them were given permission to enter. However, Abū Bakr was granted permission, so he entered. Then 'Umar came and asked permission [to enter], and he was also granted permission. He (Abū Bakr) found the Prophet ﷺ sitting down, depressed in silence, with his wives around him, so [Abū Bakr] said, 'I will indeed say something that will make the Prophet ﷺ laugh.' He then said, 'O Messenger of Allāh, if only you had seen when the daughter of Khārijah asked me for provision and I got up and poked her in the neck.'

"The Messenger of Allāh ﷺ laughed and said, 'They are around me, as you see, asking me for provision.' Abū Bakr then got up and poked 'Āishah in her neck, and 'Umar got up and poked Ḥafṣah in her neck, both of them saying, 'Do you ask the Messenger of Allāh ﷺ for what he does not have?!' They said, 'By Allāh, we will never ask the Messenger of Allāh ﷺ for anything he does not have.' [The Prophet] then dissociated himself from them for one month, or twenty-nine days, and then this verse was revealed to him:

﴿ يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ ﴾

'O Prophet, say to your wives…'

"up to where Allāh mentions:

﴿ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴾

'…for the good doers amongst you an enormous reward.'

"He then started with 'Āishah, saying, 'O 'Āishah, verily I am about to present to you a matter, and I hope you will not rush to answer until you seek the advice of your parents.' She said, 'And what is that, O Messenger of Allāh?' He then recited to her the verse. She said, 'Do I seek advice from my parents about you, O Messenger of Allāh? Rather, I choose Allāh and His Messenger and the abode of

the hereafter, and I ask that you not tell any of your wives what I said.' He said, 'None of them will ask me except that I will tell her; indeed Allāh has not sent me to be harsh or to cause distress; rather, He has sent me to instruct and make things easy.' "

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1478).

Verse 33

His, the Exalted One's, statement:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

Allāh wants only to remove evil deeds from you, O members of the family, and to purify you.

[Sūrah al-Aḥzāb 33:33]

قال الإمام ابن أبي حاتم كما في تفسير ابن كثير (ج ٣ ص ٤٨٤): حدثنا علي بن حرب الموصلي حدثنا زيد بن الحباب حدثنا الحسين بن واقد عن يزيد النحوي عن عكرمة عن ابن عباس في قوله تعالى: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ) قال: نزلت في نساء النبي خاصة.

Ibn 'Abbās ﷺ said about His ﷻ statement:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ ﴾

Allāh wants only to remove evil deeds from you, O members of the family...

"It descended because of the wives of the Prophet ﷺ in particular."

Ibn Abī Ḥātim transmitted this *ḥadīth* as mentioned in *Tafsīr Ibn Kathīr*, vol. 3, p. 484.

Verse 35

His, the Exalted One's, statement:

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ ﴾

Verily the Muslim men and the Muslim women...

[Sūrah al-Aḥzāb 33:35]

قال الإمام الترمذي (٣٢١١): حدثنا عبد بن حميد حدثنا محمد بن كثير حدثنا سليمان بن كثير عن حسين عن عكرمة عن أم عمارة الأنصارية أنها أتت النبي فقالت: ما أرى كل شيء إلا للرجال وما أرى النساء يذكرن بشيء فنزلت هذه الآية: (إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ) الآية. قال أبو عيسى: هذا حديث حسن غريب وإنما يعرف هذا الحديث من هذا الوجه.

Umm 'Umārah al-Anṣāriyyah ﵂ narrated that she went to the Prophet ﷺ and said, "I only see everything to be for the men and I do not see the women mentioned in anything." Then the following verse descended:

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴾

Verily the Muslim men and the Muslim women and the believing men and the believing women...

This *ḥadīth* has been transmitted by at-Tirmidhī in his *Jāmi'* (3211) and he classified it to be *ḥasan gharīb*. A similar *ḥadīth* has also been narrated on Umm Salamah which has been transmitted by al-Ḥākim in *al-Mustadrak*, vol. 2, p. 416, by an-Nasā'ī in his *Tafsīr* (425), and by Ibn Kathīr in his *Tafsīr*, vol. 3, p. 47.

Verse 37

His, the Exalted One's, statement:

﴿ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ ﴾

But you hide in yourself what Allāh will make manifest...

[Sūrah al-Aḥzāb 33:37]

قال الإمام البخاري (٤٧٨٧): حدثنا محمد بن عبد الرحيم حدثنا معلى بن منصور عن حماد بن زيد حدثنا ثابت عن أنس بن مالك أن هذه الآية: (وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ) نزلت في شأن زينب بنت جحش وزيد بن حارثة.

Anas ibn Mālik ﷺ narrated that this verse:

﴿ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ ﴾

But you hide in yourself what Allāh will make manifest...

descended because of Zaynab bint Jaḥsh and Zayd ibn Ḥārithah.[115]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4787).

His, the Exalted One's, statement:

﴿ لَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا ﴾

So when Zayd fulfilled his need for her, We gave her to you in marriage...

[Sūrah al-Aḥzāb 33:37]

[115] Ibn Ḥajar said in *Fatḥ al-Bārī,* in the explanation of this *ḥadīth*, "In short, that which the Prophet ﷺ was hiding was that which Allāh had informed him of: that she would become his wife. And that which prompted him to hide this was his fear that the people would say he married the wife of his son, but Allāh wanted to nullify that which the people of *Jāhiliyyah* were upon from the rules of adoption with a command that nothing could be more effective than, with the marriage of the wife of he who was called a son and having that happen from the leader of the Muslims..."

قال الإمام ابن سعد في الطبقات (ج ٨ ص ١٠٣): أخبرنا عارم بن الفضل حدثنا حماد بن زيد عن ثابت عن أنس قال: نزلت في زينب بنت جحش: (لَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا) قال: فكانت تفخر على نساء النبي تقول: زوجكن أهلكن وزوجني الله من فوق سبع سموات.

Anas ﷺ said, "This verse descended because of Zaynab bint Jaḥsh:

﴿ لَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا ﴾

'So when Zayd fulfilled his need for her, We gave her to you in marriage…'

"She used to boast [about this occurrence in relation to] the wives of the Prophet ﷺ, saying, 'Your families married you off while Allāh, from above the seven heavens, married me off.' "

This *ḥadīth* has been transmitted by Ibn Sa'd in *aṭ-Ṭabaqāt al-Kubrā*, vol. 8, p. 103. Shaykh Muqbil رحمه الله said, "The people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)." The latter portion of the *ḥadīth* is in *Ṣaḥīḥ al-Bukhārī* (7420).

قال الإمام ابن سعد في الطبقات (ج ٨ ص ١٠٤): أخبرنا عفان بن مسلم و عمرو بن عاصم الكلابي قالا حدثنا سليمان بن المغيرة عن ثابت عن أنس بن مالك قال: لما انقضت عدة زينب بنت جحش قال رسول الله لزيد بن حارثة: ما أجد أحدا آمن عندي وأوثق في نفسي منك ائت إلى زينب فاخطبها علي قال: فانطلق زيد فأتاها وهي تخمر عجينها فلما رأيتها عظمت في صدري فلم أستطع أن أنظر إليها حين عرفت أن رسول الله قد ذكرها فوليتها ظهري ونكصت على عقبي وقلت: يا زينب أبشري إن رسول الله يذكرك قالت: ما أنا بصانعة شيئا حتى أؤامر ربي فقامت إلى مسجدها ونزل القرآن: (لَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا).

Anas ibn Mālik ﷺ said, "When Zaynab's waiting period was complete, the Messenger of Allāh ﷺ said to Zayd ibn Ḥārithah, 'I

do not find anyone more reliable and trustworthy to me than you. Go to Zaynab and propose to her on my behalf.' Zayd then went and entered upon her while she was preparing her dough. (Zayd said), 'When I saw her,[116] inside my chest she became grand, and I was not able to look at her after knowing the Messenger of Allāh ﷺ was interested in her, so I turned my back to her and turned back on my heels, and I said, 'O Zaynab, be delighted, for verily the Messenger of Allāh ﷺ mentions you in interest.' She said, 'I will not do anything until I consult my Lord.' She then went to her prayer area and Qur'ān descended:

﴿ لَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا ﴾

'So when Zayd fulfilled his need for her, We gave her to you in marriage...' "

Ibn Sa'd transmitted this *ḥadīth* in *aṭ-Ṭabaqāt al-Kubrā*, vol. 8, p. 104, as well as Muslim in his *Ṣaḥīḥ* (1428/89).

Verse 51

His, the Exalted One's, statement:

﴿ تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ ﴾

You can postpone[117] [your time with] whomsoever you will of them and you may receive whom you will...

[Sūrah al-Aḥzāb 33:51]

---

[116] An-Nawawī said in his explanation of *Ṣaḥīḥ Muslim*, "This was before the veil had been revealed."

[117] There is a difference of opinion about what is meant by postpone and receive. The majority of scholars take the position that it is dealing with the division of time spent with his wives. The Prophet ﷺ was given the free hand to postpone any one of his wives' days, giving it to another wife. From their proof is *ḥadīth* 4789 in *al-Bukhārī*. The second position is that he may divorce or keep whomever he wills. The third position is that he may accept the proposal of those women who grant themselves to him or he can deny their proposal. Ibn Ḥajar mentioned these positions in *Fatḥ al-Bārī* in the explanation of *ḥadīth* 4788.

قال الإمام البخاري (٤٧٨٨): حدثنا زكريا بن يحيى حدثنا أبو أسامة قال هشام حدثنا عن أبيه عن عائشة قالت: كنت أغار على اللاتي وهبن أنفسهن لرسول الله وأقول: أتهب المرأة نفسها فلما أنزل الله تعالى: (تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ ۖ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ) قلت: ما أرى ربك إلا يسارع في هواك.

'Āishah ﷺ said, "I used to be jealous of those women who granted themselves (for marriage without dowry) to the Messenger of Allāh ﷺ, and I would say, 'Does a woman grant herself?'[118] Then when Allāh ﷻ sent down the following:

﴿ تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ ۖ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ﴾

'You can postpone [your time with] whomsoever you will of them and you may receive whom you will. And whomever you desire of those whom you have set aside, there is no sin on you (to receive her again).'

"I said, 'I do not find your Lord except in a rush to please you.' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4788), as well as Muslim in his *Ṣaḥīḥ* (1464/49). Al-Ḥākim also transmitted it in *al-Mustadrak*, vol. 2, p. 436, with the following wording: "Then Allāh sent down this verse in relation to the wives of the Prophet ﷺ..."

---

[118] This is something which was exclusive for the Prophet ﷺ, that if a believing woman said to him, "I grant myself to you," he could marry her by that statement without dowry. However, it has been narrated that the Prophet ﷺ did not marry any of the women who granted themselves to him, as Ibn Ḥajar mentioned in *Fatḥ al-Bārī* in the explanation of *ḥadīth* 4788. The proof that this was exclusive for him is the statement of Allāh ﷻ:

﴿ وَامْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ ﴾

And a believing woman, if she grants herself to the Prophet and the Prophet wishes to marry her, a privilege for you only, not for the rest of the believers...

[Sūrah al-Aḥzāb 33:50]

Verse 53

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ ﴾

O you who believe, enter not the Prophet's houses unless permission is given to you...

[Sūrah al-Aḥzāb 33:53]

قال الإمام البخاري (٤٧٩٤): حدثنا إسحاق بن منصور أخبرنا عبد الله بن بكر السهمي حدثنا حميد عن أنس قال: أولم رسول الله حين بنى بزينب بنت جحش فأشبع الناس خبزا ولحما ثم خرج إلى حجر أمهات المؤمنين كما كان يصنع صبيحة بنائه فيسلم عليهن ويسلمن عليه ويدعو لهن ويدعون له فلما رجع إلى بيته رأى رجلين جرى بهما الحديث فلما رآهما رجع عن بيته فلما رأى الرجلان نبي الله رجع عن بيته وثبا مسرعين فما أدري أنا أخبرته بخروجهما أم أخبر فرجع حتى دخل البيت وأرخى الستر بيني وبينه وأنزلت آية الحجاب. وقال ابن أبي مريم أخبرنا يحيى حدثني حميد سمع أنسا عن النبي .

Anas ﷺ said, "The Messenger of Allāh ﷺ held a wedding feast after he consummated his marriage with Zaynab bint Jaḥsh. The people filled their appetites with bread and meat. He then went to the living quarters of the Mothers of the Believers as he usually did on the morning of his consummation night, giving them *salām* and supplicating for them, and they would return the *salām* and supplicate for him.

"Then when he started to return to his house, he saw two men having a conversation. When he saw them, he turned back from going to his house. The two men, when they saw the Prophet of Allāh ﷺ turn back from going to his house, jumped up and left in a hurry. I do not recall whether I told him they had left or if someone else told him, causing him to return. Then when he entered the

house, he set the curtain, hanging it down between myself and him, and the verse of the veil was then sent down."

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4794) as well as by Muslim in his *Ṣaḥīḥ* (1428/92). In another narration of this *ḥadīth* in *al-Bukhārī* (4799), it reads, "Then Allāh sent down:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ ﴾

'O you who believe, enter not the Prophet's houses...' "

قال الإمام البخاري (١٤٦): حدثنا يحيى بن بكير قال حدثنا الليث قال حدثني عقيل عن ابن شهاب عن عروة عن عائشة أن أزواج النبي كن يخرجن بالليل إذا تبرزن إلى المناصع وهو صعيد أفيح فكان عمر يقول للنبي : احجب نساءك فلم يكن رسول الله يفعل فخرجت سودة بنت زمعة زوج النبي ليلة من الليالي عشاء وكانت امرأة طويلة فناداها عمر: ألا قد عرفناك يا سودة حرصا على أن ينزل الحجاب فأنزل الله آية الحجاب.

'Āishah ﷺ narrated that the wives of the Prophet ﷺ used to go out at night, when they needed to relieve themselves, to al-Manāṣi', which was an open plateau. 'Umar used to say to the Prophet ﷺ, "Veil your wives." But the Messenger of Allāh would not do that.

One night, Sawdah bint Zam'ah, the wife of the Prophet ﷺ, went out. She was a tall woman, so 'Umar called out to her, "Indeed we have recognized you, O Sawdah!" He did that hoping that the veil would be revealed. Then Allāh sent down the verse of the veil.

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (146) and likewise Muslim in his *Ṣaḥīḥ* (2170/18).

قال الإمام الطبراني في المعجم الصغير ص (٨٣-٨٤): حدثنا إبراهيم بن بندار الأصبهاني حدثنا محمد بن أبي عمر العدني حدثنا سفيان بن عيينة عن مسعر

عن موسى بن أبي كثير عن مجاهد عن عائشة قالت: كنت آكل مع النبي حيسا في قعب فمر عمر فدعاه فأكل فأصابت أصبعه أصبعي فقال: حسِّ أوّه أوّه لو أُطاع فيكن ما رأتكن عين فنزلت آية الحجاب.

'Āishah ﷺ said, "I was eating with the Prophet ﷺ some *ḥays*[119] in a large bowl. 'Umar ﷺ then passed by, so he (the Prophet) called him over. He ate (with us), then his finger touched my finger and he said, '*Ḥassi,*[120] oh, oh. If my opinion concerning you (the wives of the Prophet ﷺ) were to be approved of, not a single eye would see you.' Then the verse of the veil descended."

This *ḥadīth* has been transmitted by aṭ-Ṭabarānī in *al-Mu'jam aṣ-Ṣaghīr*, pp. 83-84, and by an-Nasā'ī in his *Tafsīr* (439).

قال الإمام النسائي في التفسير (٤٤١): أخبرنا عمرو بن علي حدثنا أبو قتيبة حدثنا عيسى ابن طهمان قال سمعت أنس بن مالك يقول: (وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ) الآية نزلت في زينب بنت جحش.

Anas ibn Mālik ﷺ said, "[The verse]:

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ ﴾

'And when you ask them for something, ask them from behind a veil'

"descended because of Zaynab bint Jaḥsh."

An-Nasā'ī transmitted this *ḥadīth* in his *Tafsīr* (441).

The Way to Harmonize These Different Narrations

Al-Ḥāfidh Ibn Ḥajar said in *Fatḥ al-Bārī,* in the explanation of

[119] *Ḥays* is a meal prepared from dates, cottage cheese, and butter. Flour or bread crumbs are sometimes used in place of the cottage cheese. Refer to *an-Nihāyah* by Ibn al-Athīr, vol. 1, p. 467.

[120] *Ḥassi* is a word said when someone accidentally touches something that hurts or burns him. Refer to *an-Nihāyah* by Ibn al-Athīr, vol. 1, p. 385.

ḥadīth 146, "The way to harmonize between them is to say that the reasons for the revelation of the veil were numerous, and the story of Zaynab was the last of them, because her story was explicitly mentioned in the verse, and what is meant by the verse of the veil in some of the narrations is His ﷻ statement:

﴿ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ﴾

'...draw their cloaks over their bodies.' "

[Sūrah al-Aḥzāb 33:59]

Shaykh Muqbil رحمه الله said, "I say, to say what is meant by the verse of the veil is His statement:

﴿ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ﴾

'...draw their cloaks over their bodies'

"is something which needs to be reconsidered, because the narrations explicitly stated in the story of Zaynab that His statement descended:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ ﴾

'O you who believe, enter not the Prophet's houses...'

"Also, it was explicitly stated in the story of 'Umar (with Sawdah) as mentioned in *aṭ-Ṭabarī*, vol. 20, p. 315: 'Then Allāh sent down the verse of the veil. Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا ﴾

"O you who believe, enter not..." '

[Sūrah al-Aḥzāb 33:53]

"So the opinion that there was more than one reason is most befitting."

IMPORTANT NOTE

It could be understood from this *ḥadīth* (the story of 'Umar and Sawdah) that the statement of 'Umar, "We have recognized you, O Sawdah," was before the veil; however, in some of the narrations, it was stated that it was after the veil. The correct understanding of that is what al-Ḥāfidh said in *Fatḥ al-Bārī*, vol. 10, p. 150 (explanation of *ḥadīth* 4794), "Al-Karmānī said, 'If you were to say, here it has occurred after the veil, while it has preceded in the chapter of *Wuḍū'* that it was before the veil, the answer to that is perhaps that it occurred twice."

Al-Ḥāfidh Ibn Ḥajar then said, "I say, nay. Rather what was meant by the first veil is something other than the second veil. In short, 'Umar had a dislike in his heart for strangers looking at the Prophet's wives, to the point that he clearly stated to him, 'Veil your wives,' and he emphasized that up until the verse of the veil descended. Then he aimed to have them not even show their figures, even if they were completely veiled. He was excessive in that [request] and was not granted that. Therefore, it was permissible for them to go out for their needs while being free from unnecessary hardship and relieved of an unnecessary restriction."

SŪRAH YĀ SĪN

Verse 12

His, the Exalted One's, statement:

﴿ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ﴾

And We record what they have put forth and their traces…

[Sūrah Yā Sīn 36:12]

قال الإمام أبو بكر البزار كما في تفسير ابن كثير (ج ٣ ص ٥٦٦): حدثنا عباد بن زياد الساجي حدثنا عثمان بن عمر حدثنا شعبة عن الجريري عن أبي نضرة عن أبي سعيد الخدري قال: إن بني سلمة شكوا إلى رسول الله بعد منازلهم من المسجد فنزلت: (وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ) فأقاموا في مكانهم. وحدثنا محمد بن المثنى حدثنا عبد الأعلى حدثنا الجريري سعيد بن إياس عن أبي نضرة عن أبي سعيد عن النبي بنحوه.

Abū Sa'īd al-Khudrī ﵁ said, "The tribe Banī Salimah complained to the Messenger of Allāh ﷺ that their houses were far away from the *masjid*. Then this verse descended:

﴿ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ﴾

'And We record what they have put forth and their traces…'

"so they remained in their area."

Al-Bazzār transmitted this *ḥadīth* as mentioned in *Tafsīr Ibn Kathīr,*

vol. 3, p. 566. Ibn Kathīr commented, "It has some peculiarity about it due to the mention of the revelation of the verse, as the *sūrah* in its entirety is *Makkiyyah* (verses that descended before the *hijrah*)." Shaykh Muqbil ﷺ said, "[As for] this *ḥadīth*, the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), except for 'Abbād ibn Ziyād, and there is some talk about his status, as mentioned in *Tahdhīb at-Tahdhīb*; however, he has been supported as you see..."

"...The *ḥadīth* also has a supporting *ḥadīth* in *Tafsīr Ibn Jarīr* (vol. 20, p. 497) on Ibn 'Abbās ﷺ, who said, 'The houses of the Anṣār were far away from the *masjid*, so they wanted to move closer to the *masjid*. Then the following descended:

﴿ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ﴾

"And We record what they have put forth and their traces..."

" 'So they said, "We will remain in our area." '

"Its chain is by way of Simāk on 'Ikrimah and the narrations of Simāk on 'Ikrimah are inconsistent; nonetheless, it is in a supporting role, as you see. As for the statement of al-Ḥāfiḍh Ibn Kathīr, 'It has some peculiarity about it because the *sūrah* in its entirety is *Makkiyyah*," the point from this is not clear to me, because if it stands true that this verse was revealed in Makkah, there is nothing which prevents it from being revealed twice, and if it being revealed in Makkah does not stand true, then a *sūrah* can be *Makkiyyah* except for one verse, as is well known, and Allāh knows best."

Verses 77-83

His, the Exalted One's, statement:

﴿ أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ ﴾

Does man not see that We have created him from a semen drop…

[Sūrah Yā Sīn 36:77]

قال الإمام ابن أبي حاتم كما في تفسير ابن كثير (ج ٣ ص ٥٨١): حدثنا علي بن الحسين ابن الجنيد حدثنا محمد بن العلاء حدثنا عثمان بن سعيد الزيات عن هشيم عن أبي بشر عن سعيد بن جبير عن ابن عباس قال: إن العاص بن وائل أخذ عظما من البطحاء ففتّه بيده ثم قال لرسول الله ﷺ: أيحيي الله هذا بعدما أرم فقال رسول الله ﷺ: نعم يميتك الله ثم يحييك ثم يدخلك جهنم قال: نزلت الآيات من آخر يس.

Ibn 'Abbās ﷺ said, "Al-'Āṣ ibn Wā'il took an old bone from the flatland, crumbled it up in his hand, and said to the Messenger of Allāh ﷺ, 'Will Allāh bring this back to life after it has been rotted to dust?!' The Messenger of Allāh ﷺ said, 'Yes. Allāh causes you to die, then He brings you back to life, then He will put you in Hell.'"

Ibn 'Abbās said, "[Thereafter] the last verses of Sūrah Yā Sīn descended."

Ibn Abī Ḥātim transmitted this *ḥadīth,* as mentioned in *Tafsīr Ibn Kathīr*, vol. 3, p. 581, as well as al-Ḥākim in *al-Mustadrak*, vol. 2, p. 429, and he ruled it to be authentic according to the standards of the two Shaykhs (al-Bukhārī and/or Muslim), although they did not transmit it.

SŪRAH AZ-ZUMAR

Verses 23-25

His, the Exalted One's, statement:

﴿ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ ﴾

Allāh has sent down the best speech...

[Sūrah az-Zumar 39:23]

The reason for this verse's revelation has been mentioned in [the chapter on] Sūrah Yūsuf, verse 3.

Verse 53

His, the Exalted One's, statement:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ﴾

Say, "O My servants who have transgressed against themselves, despair not of the mercy of Allāh..."

[Sūrah az-Zumar 39:53]

قال الإمام البخاري (٤٨١٠): حدثني إبراهيم بن موسى أخبرنا هشام بن يوسف أن ابن جريج أخبرهم قال يعلى إن سعيد بن جبير أخبره عن ابن عباس أن ناسا من أهل الشرك كانوا قد قتلوا وأكثروا وزنوا وأكثروا فأتوا محمدا فقالوا: إن الذي تقول وتدعوا إليه لحسن لو تخبرنا أن لما عملنا كفارة فنزل: (وَالَّذِينَ لَا يَدْعُونَ مَعَ

اللَّهِ إِلَـٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ) ونزل: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ).

Ibn 'Abbās ﷺ narrated that a group of polytheists who had committed a lot of murder and fornication went to Muḥammad ﷺ and said, "Indeed what you say and call to is good, but if only you would inform us that there is an atonement for what we have done." Then this verse descended:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَـٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ﴾

And those who do not invoke any other deity along with Allāh, nor kill such a person that Allāh has forbidden except for a just cause, nor commit illegal sexual intercourse...

[Sūrah al-Furqān 25:68]

As well as this verse:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ﴾

Say, "O my slaves who have transgressed against themselves, despair not of the mercy of Allāh..."

[Sūrah az-Zumar 39:53]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4810), as well as Muslim in his *Ṣaḥīḥ* (122).

قال الحاكم في المستدرك (ج ٢ ص ٤٣٥): حدثني أبو إسحاق إبراهيم بن إسماعيل القارئ حدثنا عثمان بن سعيد الدارمي حدثنا الحسن بن الربيع حدثنا عبد الله بن إدريس حدثني محمد بن إسحاق قال وأخبرني نافع عن عبد الله بن عمر عن عمر قال: كنا نقول ما لمفتتن توبة وما الله بقابل منه شيئا فلما قدم رسول الله المدينة أنزل فيهم: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا

مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ والآيات التي بعدها قال عمر: فكتبتها[121] بيدي في صحيفة وبعثت بها إلى هشام بن العاص قال هشام ابن العاص: فلما أتتني جعلت أقرؤها بذي طوى أصعد بها فيه وأصوب ولا أفهمها حتى قلت: اللهم فهمنيها قال فألقى الله تعالى في قلبي أنها إنما أنزلت فينا وفيما كنا نقول في أنفسنا ويقال فينا قال: فرجعت إلى بعيري فجلست عليه فلحقت برسول الله وهو بالمدينة.

'Umar ﷺ said, "We used to say that there is no repentance for a *muftatin*[122] and that Allāh would not accept any deed from him. Then when the Messenger of Allāh ﷺ came to Madīnah, the following descended because of them:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

'Say, "O My servants who have transgressed against themselves, despair not of the mercy of Allāh, verily Allāh forgives all sins. Truly He is Oft-Forgiving, Most Merciful..." '

"along with the verses after it."

'Umar added, "I then wrote it down on a scroll with my own hand and sent it to Hishām ibn al-'Āṣ."

Hishām ibn Al-'Āṣ said, "When it reached me, I went to Dhī Tuwā (a place at the entrance to Makkah). I climbed [to a spot] there with [the scroll in my hand] and tried to read it while glancing at it, but I could not understand it until I said, 'O Allāh, make me understand it.' Then Allāh ﷻ cast into my heart [the understanding] that it

[121] قال الشيخ مقبل: من هنا من السيرة بهذا السند لأن السياق في المستدرك غير مفهوم وقع فيه سقط وهو في مجمع الزوائد كما في السيرة.

[122] *Muftatin* here means a person who embraced Islām in Makkah and then was tried and tortured because of his Islām, and then gave in and returned back to disbelief.

was sent down because of us, because of that which we used to say within ourselves, and what was said about us. So I returned to my riding camel and mounted it, then I joined up with the Messenger of Allāh ﷺ in Madīnah."

This *ḥadīth* has been transmitted by al-Ḥākim in *al-Mustadrak*, vol. 2, p. 435, and he classified it to be authentic along the standards of Muslim, although they (al-Bukhārī and Muslim) did not transmit it. Al-Bazzār also transmitted it, as mentioned in *Kashf al-Astār*, vol. 2, p. 302, as well as Ibn Isḥāq, as mentioned in *Sīrah Ibn Hishām*, vol. 1, p. 475. Most of the wording was taken from *Sīrah Ibn Hishām* because the wording of al-Ḥākim was unclear.

Verse 67

His, the Exalted One's, statement:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ﴾

And they made not a just estimate of Allāh such as is due to Him...

[Sūrah az-Zumar 39:67]

قال الإمام أحمد (ج ١ ص ٣٧٨): حدثنا أبو معاوية حدثنا الأعمش عن إبراهيم عن علقمة عن عبد الله قال: جاء رجل إلى النبي من أهل الكتاب فقال يا أبا القاسم أبلغك أن الله عز وجل يحمل الخلائق على أصبع والسموات على أصبع والأرضين على أصبع والشجر على أصبع والثرى على أصبع فضحك النبي حتى بدت نواجذه فأنزل الله عز وجل: (وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ) الآية.

'Abdullāh ibn Mas'ūd ﷺ said, "A man from the People of the Book came to the Prophet ﷺ and said, 'O Abal-Qāsim, has it reached you that Allāh ﷻ will hold the creatures on a finger, the heavens on a finger, the earths on a finger, the trees on a finger, and the soil on a finger?' The Prophet ﷺ then laughed to the point where his back molar teeth showed. Then Allāh ﷻ sent down:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ﴾

'And they made not a just estimate of Allāh such as is due to Him...' "

This *ḥadīth* has been transmitted by Imām Aḥmad in his *Musnad*, vol. 1, p. 378. Shaykh Muqbil ﷺ said, "The people of the *ḥadīth*'s chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)."

NOTE

Al-Ḥāfidh as-Suyūṭī said in *al-Itqān*, vol. 1, p. 34, "The *ḥadīth* is in the *Ṣaḥīḥ* (al-Bukhārī and Muslim) with the wording, 'Then the Messenger of Allāh ﷺ recited...' and this is more befitting because the verse is *Makkiyyah*." Shaykh Muqbil said, "I say, the wording 'he recited,' which is in the *Ṣaḥīḥ*, does not contradict that it descended [at that moment] and thereafter the Messenger of Allāh ﷺ recited it. As for it being *Makkiyyah*, if it stands true that this was revealed in Makkah, then there is nothing which prevents it from being revealed twice; and if it does not stand true through an authentic chain that it was revealed in Makkah, then a *sūrah* can be *Makkiyyah* except for one verse, and Allāh knows best."

SŪRAH FUṢṢILAT

Verse 22

His, the Exalted One's, statement:

﴿ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴾

And you have not been hiding yourselves out of fear that your ears, your eyes, and your skins will testify against you, but you thought that Allāh knew not much of what you were doing.

[Sūrah al-Fuṣṣilat 41:22]

قال الإمام البخاري (٤٨١٦): حدثنا الصلت بن محمد حدثنا يزيد بن زريع عن روح بن القاسم عن منصور عن مجاهد عن أبي معمر عن ابن مسعود: (وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ) الآية كان رجلان من قريش وختن لهما من ثقيف أو رجلان من ثقيف وختن لهما من قريش في بيت فقال بعضهم لبعض: أترون أن الله يسمع حديثنا قال بعضهم: يسمع بعضه وقال بعضهم: لئن كان يسمع بعضه لقد يسمع كله فأنزلت: (وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ) الآية.

'Abdullāh Ibn Mas'ūd ﷺ narrated [about the verse]:

﴿ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ ﴾

And you have not been hiding yourselves out of fear that your ears...will testify against you...

that there were two men from the Quraysh and a relative of theirs through marriage from Thaqīf, or two men from Thaqīf and a relative of theirs through marriage from the Quraysh, in a house. They said to one another, "Do you think Allāh hears our conversation?" One of them said, "He hears some of it." Another one said, "If He is able to hear some of it, He hears all of it." Then the verse descended:

﴿ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ ﴾

And you have not been hiding yourselves out of fear that your ears and your eyes...will testify against you...

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4816), as well as Muslim in his *Ṣaḥīḥ* (2775).

SŪRAH ASH-SHŪRĀ

Verse 23

His, the Exalted One's, statement:

﴿ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ﴾

Say, "No reward do I ask of you for this except to be kind to me for my kinship with you..."

[Sūrah ash-Shūrā 42:23]

قال الإمام أحمد (ج ١ ص ٢٢٩): حدثنا يحيى عن شعبة حدثني عبد الملك بن ميسرة عن طاووس قال أتى ابن عباس رجل فسأله ، وسليمان بن داود قال أخبرنا شعبة أنبأني عبد الملك قال سمعت طاووسا يقول: سأل رجل ابن عباس المعنى عن قول الله عز وجل: (قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ) فقال سعيد بن جبير: قربى محمد قال ابن عباس: عجلت إن رسول الله لم يكن بطن من قريش إلا لرسول الله فيهم قرابة فنزلت: (قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ) إلا أن تصلوا قرابة ما بيني وبينكم.

Ṭāwūs said, "A man asked Ibn 'Abbās ﷺ about the meaning of His ﷻ statement:

﴿ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ﴾

'Say, "No reward do I ask of you for this except to be kind to me for my kinship with you..."'

"So Sa'īd ibn Jubayr said, '[What is meant is] the relatives of Muḥammad ﷺ.' Ibn 'Abbās said, 'You were hasty! [As for] the

Messenger of Allāh ﷺ, there was not a tribe of the Quraysh except that the Messenger of Allāh ﷺ had family ties with them, so the verse descended:

﴿ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ﴾

"Say, 'No reward do I ask of you for this except to be kind to me for my kinship with you…'"

" '(Meaning) except that you keep the family ties between me and you.' "[123]

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 1, p. 229, and it is in *Ṣaḥīḥ al-Bukhārī* (3497 and 4818) without the wording "so it descended."

Verse 27

His, the Exalted One's, statement:

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ﴾

And if Allāh were to extend the provision profusely to His slaves, they would transgress in the land, but He sends down by measure what He wills…

[Sūrah ash-Shūrā 42:27]

قال الإمام ابن جرير (ج ٢١ ص ٥٣٥-٥٣٦): حدثني يونس قال أخبرنا ابن وهب قال قال أبو هانئ سمعت عمرو بن حريث وغيره يقولون: إنما أنزلت هذه

[123] Ibn Ḥajar said in *Fatḥ al-Bārī*, in the explanation of *ḥadīth* 4818, "In short, Sa'īd ibn Jubayr and those who agreed with him like 'Alī ibn al-Ḥusayn, as-Suddī, and 'Amr ibn Shu'ayb, as aṭ-Ṭabarī transmitted on them, took the verse to mean that the people being addressed were ordered to love the relatives of the Prophet ﷺ, while Ibn 'Abbās took it to mean that they were ordered to love the Prophet ﷺ because of the family ties between him and them. In the first opinion, the address is general for all people held accountable for their actions, while in the second opinion, the address is specifically for the Quraysh. This opinion is supported by the fact that the *sūrah* is *Makkiyyah* (that which descended before the *hijrah*)."

الآية في أصحاب الصفة: (وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ) ذلك بأنهم قالوا: لو أن لنا فتمنوا. حدثنا محمد بن سنان القزاز قال حدثنا أبو عبد الرحمن المقرئ قال حدثنا حيوة قال أخبرني أبو هانئ أنه سمع عمرو بن حريث يقول: إنما أنزلت هذه الآية وذكره مثله.

Abū Hāni' said, "I hear 'Amr ibn Ḥurayth and others say, 'This verse was sent down only because of the people of *aṣ-Ṣuffah* (the area of the Prophet's *masjid* where the poor would sleep):

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ﴾

"And if Allāh were to extend the provision profusely to His slaves, they would transgress in the land, but He sends down by measure what He wills..." '

"That was because they had said, 'If we only had it...', wishing [for extended provision]."

This *ḥadīth* has been transmitted by Ibn Jarīr in his *Tafsīr*, vol. 21, pp. 535-536. Al-Ḥākim transmitted a similar *ḥadīth* on 'Alī ibn Abī Ṭālib in *al-Mustadrak*, vol. 2, p. 445, and classified its chain to be authentic; and adh-Dhahabī pointed out that it is on par with the standards of the two Shaykhs (al-Bukhārī and Muslim).

NOTE

There is a difference of opinion about whether or not 'Amr ibn Ḥurayth is a Ṣaḥābī as mentioned in *al-Isābah*.[124]

---

[124] Abū Khaythamah, and Abū Ya'lā after him, took the position that he is a Ṣaḥābī. Al-Bukhārī, Abū Ḥātim, Yaḥyā ibn Ma'īn, Ya'qūb al-Fasawī, and others took the position that he is not a Ṣaḥābī. **NOTE:** There is another 'Amr ibn Ḥurayth who is a Ṣaḥābī, known as 'Amr ibn Ḥurayth al-Makhzūmī, and he is different from 'Amr ibn Ḥurayth, the narrator of this *ḥadīth*.

Verse 57

His, the Exalted One's, statement:

﴿ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴾

And when the son of Maryam is quoted as an example, behold, your people cry aloud.

[Sūrah az-Zukhruf 43:57]

قال الإمام أحمد (ج ١ ص ٣١٧): ثنا هاشم بن القاسم ثنا شيبان عن عاصم عن أبي رزين عن أبي يحيى مولى ابن عقيل الأنصاري قال: قال ابن عباس: لقد علمت آية من القرآن ما سألني عنها رجل قط فما أدري أعلمها الناس فلم يسألوا عنها أم لم يفطنوا لها فيسألوا عنها ثم طفق يحدثنا فلما قام تلاومنا أن لا نكون سألناه عنها فقلت: أنا لها إذا راح غدا. فلما راح الغد قلت: يابن عباس ذكرت أمس أن آية من القرآن لم يسألك عنها رجل قط فلا تدري أعلمها الناس فلم يسألوا عنها أم لم يفطنوا لها.

فقلت: أخبرني عنها وعن اللاتي قرأت قبلها قال: نعم إن رسول الله قال لقريش: يا معشر قريش إنه ليس أحد يعبد من دون الله فيه خير وقد علمت قريش أن النصارى تعبد عيسى بن مريم وما تقول في محمد[125] فقالوا: يا محمد ألست تزعم أن عيسى كان نبيا وعبدا من عباد الله صالحا فلئن كنت صادقا فإن آلهتهم كما تقول قال: فأنزل الله عز وجل: (وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ

[125] في مجمع الزوائد: (وما يقول محمد)

يَصِدُّونَ) قال قلت: ما يصدون قال: يضجون (وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ) قال: هو خروج عيسى بن مريم عليه السلام قبل يوم القيامة.

Abū Yaḥyā *mawlā* Ibn 'Aqīl al-Anṣārī said, "Ibn 'Abbās ﷺ stated, 'Indeed I know of a verse in the Qur'ān that no man has ever asked me about, and I do not know whether that was because people [already] understand it, or because they failed to take notice to ask about it.' He then began to narrate to us. When he got up and left, we blamed ourselves for not asking him about that [verse], so I said, 'I will do that (ask him) when he comes tomorrow.'

"When he came the next day, I said, 'O Ibn 'Abbās, you mentioned yesterday that there is a verse in the Qur'ān that no man has ever asked you about and you do not know whether that was because people [already] understand it, or because they failed to take notice to ask about it. Inform me about it and those verses that you read before it.'

"He said, 'Yes, the Messenger of Allāh ﷺ said to the Quraysh, "O community of Quraysh, verily there is no one worshipped besides Allāh who has good in him." The Quraysh knew that the Christians worship 'Īsā the son of Maryam, and they knew what Muḥammad was saying, so they said, "O Muḥammad, do you not claim that 'Īsā was a prophet and a righteous servant from the servants of Allāh? If you are truthful in what you say, then their deities are as you say."

" 'Then Allāh ﷻ sent down this verse:

﴿ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴾

"And when the son of Maryam is quoted as an example, behold, your people cry aloud." '

"I said, 'What does يَصِدُّونَ (cry aloud) mean?' He said, 'They went into an uproar.'

"[And he said about the verse]:

﴿ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ ﴾

'And verily he is a sign of the Hour...'

[Sūrah az-Zukhruf 43:61]

" 'This is dealing with the coming of 'Īsā the son of Maryam ﷺ before the Day of Resurrection.' "

This *ḥadīth* has been transmitted by Imām Aḥmad in his *Musnad*, vol. 1, p. 317, and it has already been mentioned in [the chapter on] Sūrah al-Anbiyā' that it has other chains that strengthen it.

SŪRAH AD-DUKHĀN

Verses 10-15

His, the Exalted One's, statement:

﴿ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴾

Then wait for the day when the sky will bring forth a visible smoke...

up to His statement:

﴿ إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَائِدُونَ ﴾

Verily We shall remove the torment for a while. Indeed you will revert.

[Sūrah ad-Dukhān 44:10-15]

قال الإمام البخاري (٤٨٢١): حدثنا يحيى حدثنا أبو معاوية عن الأعمش عن مسلم عن مسروق قال قال عبد الله: إنما كان هذا لأن قريشا لما استعصوا على النبي دعا عليهم بسنين كسني يوسف فأصابهم قحط وجهد حتى أكلوا العظام فجعل الرجل ينظر إلى السماء فيرى ما بينه وبينها كهيئة الدخان من الجهد فأنزل الله تعالى: (فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿٩﴾ يَغْشَى النَّاسَ ۖ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾) قال: فأتي رسول الله فقيل: يا رسول الله استسق الله لمضر فإنها قد هلكت قال: لمضر إنك لجريء فاستسقى فسقوا فنزلت: (إِنَّكُمْ عَائِدُونَ) فلما أصابتهم الرفاهية عادوا إلى حالهم حين أصابتهم الرفاهية فأنزل الله عز وجل: (يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ) قال: يعني يوم بدر.

'Abdullāh ibn Mas'ūd ﷺ said, "This only occurred because of the Quraysh; when they opposed the Prophet ﷺ, he supplicated against them, [asking] that years of drought like the drought of Yūsuf befall them. They were then afflicted with drought and hard times to the point where they began eating bones. A man would look to the sky and, from extreme exhaustion, he would see between him and it what appeared to be smoke.

"Then Allāh ﷻ sent down the following:

﴿ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ۝١٠ يَغْشَى النَّاسَ ۖ هَٰذَا عَذَابٌ أَلِيمٌ ۝١١ ﴾

'Then wait for the day when the sky will bring forth a visible smoke, covering the people; this is a painful torment.'

[Sūrah ad-Dukhān 44:10-11]

"Someone then went to the Messenger of Allāh ﷺ saying to him, 'O Messenger of Allāh, invoke Allāh for rain for the tribe Muḍar, for verily they have been ruined.' He said, 'For Muḍar? Indeed you are bold.' He then prayed for rain and rain fell upon them. Then the verse descended:

﴿ إِنَّكُمْ عَائِدُونَ ﴾

'Indeed you will revert.'

[Sūrah ad-Dukhān 44:15]

"Then when easy times came to them, they returned to their old ways. Then Allāh ﷻ sent down:

﴿ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴾

'On the day when We will seize with the greatest grasp, verily We will exact retribution.'

[Sūrah ad-Dukhān 44:16]

"Meaning the day of Badr."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4821), as well as Muslim in his *Ṣaḥīḥ* (2798).

SŪRAH AL-JĀTHIYAH

Verse 24

His, the Exalted One's, statement:

﴿ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴾

And they say, "There is nothing but our life of this world; we die and we live, and nothing destroys us except time." And they have no knowledge of that, they only speculate.

[Sūrah al-Jāthiyah 45:24]

قال الإمام ابن جرير (ج ٢٢ ص ٧٩): حدثنا أبو كريب قال ثنا ابن عيينة عن الزهري عن سعيد بن المسيب عن أبي هريرة عن النبي كان أهل الجاهلية يقولون: إنما يهلكنا الليل والنهار وهو الذي يهلكنا ويميتنا ويحيينا فقال الله في كتابه: (وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْر) قال: فيسبون الدهر فقال الله تبارك وتعالى: يؤذيني ابن آدم يسب الدهر وأنا الدهر بيدي الأمر أقلب الليل والنهار. حدثنا عمران بن بكار الكلاعي قال ثنا أبو روح قال ثنا سفيان بن عيينة عن الزهري عن سعيد بن المسيب عن أبي هريرة عن النبي نحوه.

Abū Hurayrah ﷺ narrated on the Prophet ﷺ, "The people of *Jāhiliyyah* used to say, 'We are only destroyed by the passing of the night and the day; that is what destroys us, causes us to die, and gives us life.'

"So Allāh said in His Book:

﴿ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ﴾

'And they say, "There is nothing but our life of this world; we die and we live, and nothing destroys us except time." '

"They revile the time, so Allāh ﷻ said:

يؤذيني ابن آدم يسب الدهر وأنا الدهر بيدي الأمر أقلب الليل والنهار

'The son of Ādam annoys Me,[126] for he reviles the time and I am the time.[127] In My Hand is the

[126] Shaykh Ibn al-'Uthaymīn said, as is mentioned in *Majmū' Fatāwā wa Rasā'il ash-Shaykh Ibn al-'Uthaymīn*, vol. 1, pp. 163-164, "…meaning that He ﷻ gets annoyed at what was mentioned in the *ḥadīth*; however, the annoyance that Allāh affirmed for Himself is not like the annoyance of the creation. The proof of this is His ﷻ statement:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

'There is nothing like Him, and He is the All-Hearer, the All-Seer.'

[Sūrah ash-Shūrā 42:11]

"He mentioned the negation of similarity before affirmation in order for the affirmation (of attributes) to be received by a heart free from the delusion of similarity, and therefore the affirmation would be in a manner befitting to Him ﷻ."

[127] Shaykh Ibn al-'Uthaymīn said in *al-Qawā'id al-Muthlā*, pp. 11-12, "The second principle: The names of Allāh are names and attributes—names with regard to how they refer to the being, and attributes with regard to how they have different meanings. They are similar in the first regard because they refer to one being, Allāh ﷻ. In the second regard, they are different, because each one refers to its specific meaning. For example: the Ever-Living, the All-Knowing, the All-Powerful, the All-Hearer, the All-Seer, the Most Beneficent, the Most Merciful, the All-Mighty, the All-Wise—these are all names for one being, Allāh ﷻ; however, the meaning of the Ever-Living is different from the meaning of the All-Knowing, and the meaning of the All-Knowing is different from the meaning of the All-Powerful, and so on. We only said that they are names and attributes because the Qur'ān points to that, such as in His ﷻ statement:

﴿ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴾

'…and He is the Oft-Forgiving, the Most Merciful.'

[Sūrah al-Aḥqāf 46:8]

"And His statement:

﴿ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ﴾

command. I alternate the night and the day.' "[128]

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 22, p. 79. Shaykh Muqbil ﷺ, after mentioning Ibn Kathīr's statement that its wording is extremely odd, said, "And I do not know the basis for its wording being odd. As for the chain, its people are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), and al-Ḥāfidḥ mentioned it in *Fatḥ al-Bārī*, vol. 10, p. 195, and he was quiet about it."[129]

'...and your Lord is the Oft-Forgiving, the Possessor of Mercy.'

[Sūrah al-Kahf 18:58]

"For verily the second verse demonstrates that the Most Merciful is the one who possesses the attribute of mercy...and from this it is also known that الدهر (*ad-dahr*, the time) is not from the names of Allāh ﷻ because it is a *jāmid* noun (meaning it does not refer to an attribute and a being described with that attribute; rather, it only refers to a name of something), so it does not contain a meaning that enters it among the beautiful names (of Allāh), because it is just a name for time...so the meaning of His statement, 'I am the time,' is what He explained with His statement, 'In My Hand is the command. I alternate the night and the day.' So He ﷻ is the Creator of the time and that which is in it. Also, He has made it clear that He alternates the night and the day, and they (the night and the day) are the time, and it is not possible that the one who alternates is that which is alternated. So with this it has become clear that it is not possible that what is meant by الدهر (*ad-dahr*, the time) in this *ḥadīth* is Allāh ﷻ."

[128] *Ṣaḥīḥ al-Bukhārī* 4826

[129] It seems that the oddity is in the first part of the *ḥadīth,* where it is as if the Prophet ﷺ said, "The people of *Jāhiliyyah* used to say..." Allāh guided the Ṣaḥābah from the ignorance of *Jāhiliyyah.* They used to live in *Jāhiliyyah,* so it seems odd that the Prophet ﷺ would speak to them as if they did not know what the people of *Jāhiliyyah* used to say. In other narrations of this *ḥadīth,* it was clarified that the first portion of this *ḥadīth* is not from the statement of the Prophet ﷺ; rather, it is the statement of Sufyān ibn 'Uyaynah, one of the narrators in the chain, and the *ḥadīth* on the Prophet ﷺ starts with the statement, "Allāh ﷻ said, "The son of Ādam annoys Me..." This clarification can be found in *al-Iḥsān* (5715), in *al-Mustadrak*, vol. 2, p. 453, and in *as-Sunan al-Kubrā* by al-Bayhaqī, vol. 3, p. 365, and Allāh knows best.

SŪRAH AL-FATḤ

قال الإمام البخاري (٤٨٤٤): حدثنا أحمد بن إسحاق السلمي حدثنا يعلى حدثنا عبد العزيز ابن سياه عن حبيب بن أبي ثابت قال أتيت أبا وائل أسأله فقال: كنا بصفين فقال رجل: ألم تر إلى الذين يدعون إلى كتاب الله فقال علي: نعم فقال سهل بن حنيف: اتهموا أنفسكم فلقد رأيتنا يوم الحديبية يعني الصلح الذي كان بين النبي والمشركين ولو نرى قتالا لقاتلنا فجاء عمر فقال: ألسنا على الحق وهم على الباطل أليس قتلانا في الجنة وقتلاهم في النار قال: بلى قال: ففيم نعطي الدنية في ديننا ونرجع ولما يحكم الله بيننا فقال: يابن الخطاب إني رسول الله ولن يضيعني الله أبدا فرجع متغيظا فلم يصبر حتى جاء أبا بكر فقال: يا أبا بكر ألسنا على الحق وهم على الباطل قال: يابن الخطاب إنه رسول الله ولن يضيعه الله أبدا فنزلت سورة الفتح.

Ḥabīb ibn Abī Thābit said, "I went to Abū Wā'il to ask him [something], so he said, 'We were at Ṣiffīn. A man (from Mu'āwiyah's side) said, "Have you not seen those who are being called to the Book of Allāh?" So 'Alī said, "Yes."

" 'Sahl ibn Ḥunayf ﷺ then said, "Check yourselves (your opinions), for verily I saw us on the day of al-Ḥudaybiyyah," meaning the treaty that took place between the Prophet ﷺ and the polytheists, "if we would have had our opinion about fighting, we would have fought. 'Umar came and said, 'Are we not on the truth and they are on falsehood? Are not our casualties in Paradise and their casualties in the Fire?' He (the Prophet ﷺ) said, 'Certainly.' ['Umar] then said, 'For what reason do we offer weakness in our religion, and we return while Allāh has yet judged between us?' [The Prophet] said, 'O son of al-Khaṭṭāb, verily I am the Messenger of Allāh and Allāh

will never lead me to loss.'

" ' "['Umar] then turned back, frustrated. His patience ran out, so he went to Abū Bakr and said, 'O Abā Bakr, are we not on the truth and they are on falsehood?' [Abū Bakr] said, 'O son of al-Khaṭṭāb, verily he is the Messenger of Allāh ﷺ and Allāh will never lead him to loss.' Then Sūrah al-Fatḥ descended." ' "

Al-Bukhārī transmitted this *ḥadīth* it in his *Ṣaḥīḥ* (4844), as well as Muslim in his *Ṣaḥīḥ* (1785/94).

Verses 1-2

His, the Exalted One's, statement:

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١ لِّيَغْفِرَ لَكَ اللَّهُ ۝٢ ﴾

Verily We have given you a manifest victory. That Allāh may forgive you your sins...

[Sūrah al-Fatḥ 48:1-2]

قال الإمام ابن جرير (ج ٢٢ ص ٢٠٢): حدثني موسى بن سهل الرملي ثنا محمد بن عيسى قال ثنا مجمع بن يعقوب الأنصاري قال سمعت أبي يحدث عن عمه عبد الرحمن بن يزيد عن عمه مُجمِّع بن جارية الأنصاري وكان أحد القراء الذين قرءوا القرآن قال: شهدنا الحديبية مع رسول الله فلما انصرفنا عنها إذا الناس يهزون الأباعر فقال بعض الناس لبعض: ما للناس قالوا: أوحي إلى رسول الله: (إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١ لِّيَغْفِرَ لَكَ اللَّهُ ۝٢) فقال رجل: أو فتح هو يا رسول الله قال: نعم والذي نفسي بيده إنه لفتح قال: فقسمت خيبر على أهل الحديبية لم يدخل معهم فيها أحد إلا من شهد الحديبية وكان الجيش ألفا وخمس مئة فيهم ثلاث مئة فارس فقسمها رسول الله على ثمانية عشر سهما فأعطى الفارس سهمين وأعطى الراجل سهما.

Mujammi' ibn Jāriyah al-Anṣārī ﷺ said, "We were present with the Messenger of Allāh ﷺ at al-Ḥudaybiyyah. When we departed from there, the people suddenly started to jolt their riding camels back and forth, so some of the people said to [the] others, 'What's up with the people?' They said, '[The following] has been revealed to the Messenger of Allāh ﷺ:

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١ لِّيَغْفِرَ لَكَ اللَّهُ ۝٢ ﴾

"Verily We have given you a manifest victory. That Allāh may forgive you your sins..."'

[Sūrah al-Fatḥ 48:1-2]

"A man then said, 'Is it a victory, O Messenger of Allāh?' He said, 'Yes, by the one who has my soul in His Hand, it is a victory.' The war booty from the battle of Khaybar was then distributed to the people who were at al-Ḥudaybiyyah. No one was given a share except those who participated in al-Ḥudaybiyyah. The army numbered one thousand and five hundred [people], and amongst them were three hundred horsemen. The Messenger of Allāh ﷺ divided the war booty into eighteen portions for distribution. The horseman was given two portions and the foot soldier was given one portion."

This *ḥadīth* has been transmitted by Ibn Jarīr in his *Tafsīr*, vol. 22, p. 202.

Verse 24

His, the Exalted One's, statement:

﴿ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ ﴾

And He is the one who restrained their hands from you, and your hands from them in the midst of Makkah...

[Sūrah al-Fatḥ 48:24]

قال الإمام البخاري (٢٧٣١) (٢٧٣٢): حدثني عبد الله بن محمد حدثنا عبد الرزاق أخبرنا معمر قال أخبرني الزهري قال أخبرني عروة بن الزبير عن المسور بن مخرمة ومروان يصدق كل واحد منهما حديث صاحبه قالا: خرج رسول الله زمن الحديبية حتى كانوا ببعض الطريق قال النبي: إن خالد بن الوليد بالغميم في خيل لقريش طليعة فخذوا ذات اليمين فوالله ما شعر بهم خالد حتى إذا هم بقترة الجيش فانطلق يركض نذيرا لقريش وسار النبي حتى إذا كان بالثنية التي يهبط عليهم منها بركت به راحلته فقال الناس: حل حل فألحت فقالوا: خلأت القصواء خلأت القصواء فقال النبي: ما خلأت القصواء وما ذاك لها بخلق ولكن حبسها حابس الفيل ثم قال: والذي نفسي بيده لا يسألونني خطة يعظمون فيها حرمات الله إلا أعطيتهم إياها.

ثم زجرها فوثبت قال: فعدل عنهم حتى نزل بأقصى الحديبية على ثَمَد قليل الماء يتبرضه الناس تبرضا فلم يلبّثه الناس حتى نزحوه وشكي إلى رسول الله العطش فانتزع سهما من كنانته ثم أمرهم أن يجعلوه فيه فوالله ما زال يجيش لهم بالري حتى صدروا عنه فبينما هم كذلك إذ جاء بديل بن ورقاء الخزاعي في نفر من قومه من خزاعة وكانوا عيبة نصح رسول الله من أهل تهامة فقال: إني تركت كعب بن لؤي وعامر بن لؤي نزلوا أعداد مياه الحديبية ومعهم العوذ المطافيل وهم مقاتلوك وصادوك عن البيت.

فقال رسول الله: إنا لم نجئ لقتال أحد ولكنا جئنا معتمرين وإن قريشا قد نهكتهم الحرب وأضرت بهم فإن شاءوا ماددتهم مدة ويخلوا بيني وبين الناس فإن أظهر فإن شاءوا أن يدخلوا فيما دخل فيه الناس فعلوا وإلا فقد جمّوا وإن هم أبوا فوالذي نفسي بيده لأقاتلنهم على أمري هذا حتى تنفرد سالفتي ولينفذن الله أمره فقال بديل: سأبلغهم ما تقول قال: فانطلق حتى أتى قريشا قال: إنا قد جئناكم من هذا الرجل وسمعناه يقول قولا فإن شئتم أن نعرضه عليكم فعلنا فقال سفهاؤهم: لا حاجة لنا أن تخبرنا عنه بشيء وقال ذوو الرأي منهم: هات ما سمعته يقول قال: سمعته يقول كذا وكذا فحدثهم بما قال النبي.

فقام عروة بن مسعود فقال: أي قوم ألستم بالوالد قالوا: بلى قال: أو لست بالولد

قالوا: بلى قال: فهل تتهمونني قالوا: لا قال: ألستم تعلمون أني استنفرت أهل عكاظ فلما بلحوا علي جئتكم بأهلي وولدي ومن أطاعني قالوا: بلى قال: فإن هذا قد عرض لكم خطة رشد اقبلوها ودعوني آتيه قالوا: ائته فأتاه فجعل يكلم النبي فقال النبي نحوا من قوله لبديل فقال عروة عند ذلك: أي محمد أرأيت إن استأصلت أمر قومك هل سمعت بأحد من العرب اجتاح أهله قبلك وإن تكن الأخرى فإني والله لأرى وجوها وإني لأرى أشوابا من الناس خليقا أن يفروا ويدعوك.

فقال له أبو بكر: امصص ببظر اللات أنحن نفر عنه وندعه فقال: من ذا قالوا: أبو بكر قال: أما والذي نفسي بيده لولا يد كانت لك عندي لم أجزك بها لأجبتك قال: وجعل يكلم النبي فكلما تكلم أخذ بلحيته والمغيرة بن شعبة قائم على رأس النبي ومعه السيف وعليه المغفر فكلما أهوى عروة بيده إلى لحية النبي ضرب يده بنعل السيف وقال له: أخر يدك عن لحية رسول الله فرفع عروة رأسه فقال: من هذا قالوا: المغيرة بن شعبة فقال: أي غدر ألست أسعى في غدرتك وكان المغيرة صحب قوما في الجاهلية فقتلهم وأخذ أموالهم ثم جاء فأسلم فقال النبي: أما الإسلام فأقبل وأما المال فلست منه في شيء.

ثم إن عروة جعل يرمق أصحاب النبي بعينيه قال: فوالله ما تنخم رسول الله نخامة إلا وقعت في كف رجل منهم فدلك بها وجهه وجلده وإذا أمرهم ابتدروا أمره وإذا توضأ كادوا يقتتلون على وضوئه وإذا تكلم خفضوا أصواتهم عنده وما يحدون إليه النظر تعظيما له فرجع عروة إلى أصحابه فقال: أي قوم والله لقد وفدت على الملوك ووفدت على قيصر وكسرى والنجاشي والله إن رأيت ملكا قط يعظمه أصحابه ما يعظم أصحاب محمد محمدا والله إن تنخم نخامة إلا وقعت في كف رجل منهم فدلك بها وجهه وجلده وإذا أمرهم ابتدروا أمره وإذا توضأ كادوا يقتتلون على وضوئه وإذا تكلم خفضوا أصواتهم عنده وما يحدون إليه النظر تعظيما له وإنه قد عرض عليكم خطة رشد فاقبلوها.

فقال رجل من بني كنانة: دعوني آتيه فقالوا: ائته فلما أشرف على النبي وأصحابه قال رسول الله : هذا فلان وهو من قوم يعظمون البدن فابعثوها له فبعثت له

واستقبله الناس يلبون فلما رأى ذلك قال : سبحان الله ما ينبغي لهؤلاء أن يصدوا عن البيت فلما رجع إلى أصحابه قال: رأيت البدن قد قلدت وأشعرت فما أرى أن يصدوا عن البيت فقام رجل منهم يقال له مكرز بن حفص فقال: دعوني آتيه فقالوا: ائته فلما أشرف عليهم قال النبي: هذا مكرز وهو رجل فاجر فجعل يكلم النبي فبينما هو يكلمه إذ جاء سهيل بن عمرو قال معمر فأخبرني أيوب عن عكرمة أنه لما جاء سهيل بن عمرو قال النبي: لقد سهل لكم من أمركم قال معمر قال الزهري في حديثه: فجاء سهيل ابن عمرو فقال: هات اكتب بيننا وبينكم كتابا فدعا النبي الكاتب.

فقال النبي: بسم الله الرحمن الرحيم قال سهيل: أما الرحمن فوالله ما أدري ما هو ولكن اكتب باسمك اللهم كما كنت تكتب فقال المسلمون: والله لا نكتبها إلا بسم الله الرحمن الرحيم فقال النبي: اكتب باسمك اللهم ثم قال: هذا ما قاضى عليه محمد رسول الله فقال سهيل: والله لو كنا نعلم أنك رسول الله ما صددناك عن البيت ولا قاتلناك ولكن اكتب محمد بن عبد الله فقال النبي: والله إني لرسول الله وإن كذبتموني اكتب محمد بن عبد الله قال الزهري: وذلك لقوله: لا يسألونني خطة يعظمون فيها حرمات الله إلا أعطيتهم إياها فقال له النبي: على أن تخلوا بيننا وبين البيت فنطوف به فقال سهيل: والله لا تتحدث العرب أنا أخذنا ضغطة ولكن ذلك من العام المقبل فكتب.

فقال سهيل: وعلى أنه لا يأتيك منا رجل وإن كان على دينك إلا رددته إلينا قال المسلمون: سبحان الله كيف يرد إلى المشركين وقد جاء مسلما فبينما هم كذلك إذ دخل أبو جندل بن سهيل بن عمرو يرسف في قيوده وقد خرج من أسفل مكة حتى رمى بنفسه بين أظهر المسلمين فقال سهيل: هذا يا محمد أول ما أقاضيك عليه أن ترده إلي فقال النبي: إنا لم نقض الكتاب بعد قال: فوالله إذا لم أصالحك على شيء أبدا قال النبي: فأجزه لي قال: ما أنا بمجيزه لك قال: بلى فافعل قال: ما أنا بفاعل قال مكرز: بل قد أجزناه لك قال أبو جندل: أي معشر المسلمين أرد إلى المشركين وقد جئت مسلما ألا ترون ما قد لقيت وكان قد عذب عذابا شديدا في الله.

قال فقال عمر بن الخطاب: فأتيت نبي الله فقلت: ألست نبي الله حقا قال: بلى قلت: ألسنا على الحق وعدونا على الباطل قال: بلى قلت: فلم نعطي الدنية في ديننا إذا قال: إني رسول الله ولست أعصيه وهو ناصري قلت: أو ليس كنت تحدثنا أنا سنأتي البيت فنطوف به قال: بلى فأخبرتك أنا نأتيه العام قال قلت: لا قال: فإنك آتيه ومطوف به قال: فأتيت أبا بكر فقلت: يا أبا بكر أليس هذا نبي الله حقا قال: بلى قلت: ألسنا على الحق وعدونا على الباطل قال: بلى قلت: فلم نعطي الدنية في ديننا إذا قال: أيها الرجل إنه لرسول الله وليس يعصي ربه وهو ناصره فاستمسك بغرزه فوالله إنه على الحق قلت: أليس كان يحدثنا أنا سنأتي البيت ونطوف به قال: بلى أفأخبرك أنك تأتيه العام قلت: لا قال: فإنك آتيه ومطوف به.

قال الزهري قال عمر: فعملت لذلك أعمالا قال: فلما فرغ من قضية الكتاب قال رسول الله لأصحابه: قوموا فانحروا ثم احلقوا قال: فوالله ما قام منهم رجل حتى قال ذلك ثلاث مرات فلما لم يقم منهم أحد دخل على أم سلمة فذكر لها ما لقي من الناس فقالت أم سلمة: يا نبي الله أتحب ذلك اخرج لا تكلم أحدا منهم كلمة حتى تنحر بدنك وتدعو حالقك فيحلقك فخرج فلم يكلم أحدا منهم حتى فعل ذلك نحر بدنه ودعا حالقه فحلقه فلما رأوا ذلك قاموا فنحروا وجعل بعضهم يحلق بعضا حتى كاد بعضهم يقتل بعضا غما.

ثم جاءه نسوة مؤمنات فأنزل الله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ) حتى بلغ: (وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ) فطلق عمر يومئذ امرأتين كانتا له في الشرك فتزوج إحداهما معاوية بن أبي سفيان والأخرى صفوان بن أمية ثم رجع النبي إلى المدينة فجاءه أبو بصير رجل من قريش وهو مسلم فأرسلوا في طلبه رجلين فقالوا: العهد الذي جعلت لنا فدفعه إلى الرجلين فخرجا به حتى بلغا ذا الحليفة فنزلوا يأكلون من تمر لهم فقال أبو بصير لأحد الرجلين: والله إني لأرى سيفك هذا يا فلان جيدا فاستله الآخر فقال: أجل والله إنه لجيد لقد جربت به ثم جربت.

فقال أبو بصير: أرني أنظر إليه فأمكنه منه فضربه حتى برد وفر الآخر حتى أتى

المدينة فدخل المسجد يعدو فقال رسول الله حين رآه: لقد رأى هذا ذعرا فلما انتهى إلى النبي قال: قتل والله صاحبي وإني لمقتول فجاء أبو بصير فقال: يا نبي الله قد والله أوفى الله ذمتك قد رددتني إليهم ثم أنجاني الله منهم قال النبي: ويلُ امِّه مسعر حرب لو كان له أحد فلما سمع ذلك عرف أنه سيرده إليهم فخرج حتى أتى سيف البحر.

قال: وينفلت منهم أبو جندل بن سهيل فلحق بأبي بصير فجعل لا يخرج من قريش رجل قد أسلم إلا لحق بأبي بصير حتى اجتمعت منهم عصابة فوالله ما يسمعون بعير خرجت لقريش إلى الشام إلا اعترضوا لها فقتلوهم وأخذوا أموالهم فأرسلت قريش إلى النبي تناشده بالله والرحم لما أرسل فمن أتاه فهو آمن فأرسل النبي إليهم فأنزل الله تعالى: (وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ) حتى بلغ: (الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ) وكانت حميتهم أنهم لم يقروا أنه نبي الله ولم يقروا ببسم الله الرحمن الرحيم وحالوا بينهم وبين البيت. قال أبو عبد الله: معرةُ العرِّ: الجرب. تزيلوا: تميزوا. حميت القوم: منعتهم حماية. وأحميت الحمى: جعلته حمى لا يدخل. وأحميت الرجل: إذا أغضبته إحماء.

Al-Miswar ibn Makhramah ﷺ and Marwān both narrated that the Messenger of Allāh ﷺ set out during the time of the incident at al-Ḥudaybiyyah (a town close to Makkah). Then while they were on the path, the Prophet ﷺ said, "Verily Khālid ibn al-Walīd is at al-Ghamīm (a place between Rābigh and Juḥfah) with a cavalry for the Quraysh in the forefront of an army, so take the path on the right."[130] By Allāh, Khālid did not notice them until they had reached the dust trail of the army, so he quickly galloped back to warn the Quraysh while the Prophet ﷺ continued to travel on.

Then when [the Prophet] reached the mountain pass where he would descend upon them, his riding camel knelt down to the ground. The people then said, "*Ḥal! Ḥal!*" (an expression used to urge on the camel); however, it continued to kneel. They then said,

[130] Khālid ibn al-Walīd at this time had not yet embraced Islām.

"Al-Qaṣwā (the name of the Prophet's camel) has been obstinate." The Prophet ﷺ replied, "Al-Qaṣwā has not been obstinate, nor is that her character; rather, the one who halted the elephant has halted her. By the one who has my soul in His Hand, they will not ask from me a course of action by which they magnify the Sacred Precincts of Allāh except that I will comply with it."

He then urged her to get up and she sprung up. He moved away from them (the polytheists) and wound up stopping to rest at the furthest tip of al-Ḥudaybiyyah, at a small well that had little water. The people started to take [the water] little by little, not ceasing until it was left dry. [The people] complained of thirst to the Messenger of Allāh ﷺ, so he took an arrow out of his quiver and ordered them to put it inside the well. By Allāh, the well then gushed with drinking water until they departed from it.

While they were preoccupied with the water, Budayl ibn Warqā' al-Khuzā'ī suddenly arrived with a group of his people who were loyal to the Messenger of Allāh ﷺ from Khuzā'ah, who were from the people of Tihāmah. Budayl said, "I have left Ka'b ibn Lu'ayy and 'Amr ibn Lu'ayy. They have stopped to rest at the copious waters of al-Ḥudaybiyyah. They have their women with them and she-camels containing milk. They intend to fight you and prevent you from the Sacred House."

The Messenger of Allāh ﷺ replied by saying, "Verily we have not come to fight anyone; instead, we have only come to perform *'Umrah* (the minor pilgrimage). The war has weakened the Quraysh and affected them negatively. If they wish, I will make a truce with them for an appointed time in which they will refrain from interfering between myself and the people (meaning the disbelievers); and if I gain victory over them and they (the Quraysh) wish to embrace Islām as the people have done, they can do so, and if not, they will have regained strength by the time the truce ends. Moreover, if they refuse, by the one who has my soul in His Hand, I will certainly fight them for my cause until I die, and indeed Allāh will continue to support His cause."

Budayl said, "I will inform them of what you are saying," and then he left. When he arrived at the Quraysh, he said, "Verily we have come from this man after hearing what he had to say. If you wish for me to present his statements to you, I will do so." The foolish ones among them said, "We are in no need of you telling us anything about him." However, the intellectuals among them said, "Convey what you heard him say." [Budayl] said, "I heard him say such-and-such," informing them of what the Prophet ﷺ said.

'Urwah ibn Mas'ūd then stood up and said, "O my people, are you not the father?" They said, "Certainly." He said, "Am I not the son?" They said, "Certainly." He said, "Do you doubt me?" They replied, "No." He continued, "Are you not aware that once I called the people of 'Ukāḍh to come out and fight and they refused, and I came to you with my family, children, and others who obeyed me?" They said, "Certainly." He replied, "In reality, this person has proposed to you a good course of action, so accept it and allow me to go speak to him." They agreed and said, "Go to him."

So he went and spoke to the Prophet ﷺ and the Prophet ﷺ said something similar to what he said to Budayl. 'Urwah then responded to the statement, "O Muḥammad, tell me, if you annihilate your people, have you heard of anyone from the Arabs who has annihilated his people before you? And if the opposite occurs—which seems likely since, by Allāh, I do not see with you dignified faces—I certainly see an array of people that are prone to flee and leave you by yourself."

"Suck the clitoris of *al-Lāt* (one of the idols of the Quraysh)," Abū Bakr replied, in defense of the Messenger of Allāh. "Are you implying that we will flee from him and leave him alone!?" ['Urwah] asked, "Who is this (speaking)?" "Abū Bakr," they replied. He said, "Were it not for a favor you've done for me that I have yet to repay, I would have responded to you." He then began speaking to the Prophet ﷺ, and every time he would say something, he would touch the Prophet's beard. Standing above the Prophet ﷺ was al-Mughīrah ibn Shu'bah, who would hit 'Urwah's hand with the bottom part of the sheath of his sword and say, "Get your hand off the beard of

the Messenger of Allāh ﷺ."

'Urwah then raised his head and inquired, "Who is this?" They said, "Al-Mughīrah ibn Shu'bah." He said, "O treacherous one, am I not already busy trying to repair the damage of your treachery?" During the days of pre-Islāmic ignorance, al-Mughīrah accompanied a group of people which he killed and robbed of their money. Thereafter he came (to Madīnah) and embraced Islām. In this regard, the Prophet ﷺ said, "As for his Islām, then I accept it to be valid, but as for the money that was taken, I will have no part in it."

'Urwah then started to look at the Companions of the Prophet ﷺ. By Allāh, the Messenger of Allāh ﷺ did not spit a single time except that it fell into the palm of one of their hands, [and that person] would wipe his face and skin with it. Whenever he ordered them to do something, they would rush to carry out his command. When he made ***wuḍū'*** (ablution), they would nearly fight for the remaining water from his ablution. Whenever they spoke in his presence, they would lower their voices and avoid staring at him out of respect.

'Urwah then returned to his comrades and exclaimed, "O my people, by Allāh, I have gone to kings, I have visited Caesar (the king of Rome), Kisrā (the king of Persia) and an-Najāshī (the king of Abyssinia). By Allāh, I have never seen a king who has been more exalted and respected than the way the Companions of Muḥammad magnify and exalt him. By Allāh, he never spat once except that it fell into the palm of one of their hands and [that person] would wipe his face and skin with it. When he commanded them to do something, they would rush to carry out his command. When he made ablution, they would almost fight for the remaining water from his ablution. When they spoke, they would lower their voices in his presence and refrain from staring at him out of respect. He (Muḥammad) has certainly proposed to you a good course of action, so accept it."

A man from the Banī Kinānah tribe said, "Let me go have a word with him," and they replied affirmatively. When he approached the Prophet ﷺ and his Companions, the Messenger of Allāh ﷺ said,

"This is so-and-so. He comes from a people who honor the sacrificial animals, so send the sacrificial animals to him." They were sent to him as the people received him while making *talbiyah* (the pilgrim's chant). When he saw that he said, "*Subḥānallāh* (Glorified be Allāh)! It is not appropriate that these people be prevented from the Sacred House." When he returned to his comrades he said, "I saw the sacrificial animals. They were adorned and marked for sacrifice, so I do not believe they should be prevented from the Sacred House."

A man named Mikraz ibn Ḥafṣ stood up and said, "Let me go to him." When he approached them, the Prophet ﷺ said, "This is Mikraz. He is a deceitful man." He then began speaking to the Prophet ﷺ when suddenly, Suhayl ibn 'Amr came. Ma'mar (a narrator in the chain) said, "Ayyūb informed me by way of 'Ikrimah that when Suhayl ibn 'Amr came, the Prophet ﷺ said, 'Indeed, He (Allāh) has facilitated some of the situation for you.' "

Suhayl ibn 'Amr came and said, "Write a treaty between us and yourself." The Prophet ﷺ then called for the scribe, and once the scribe arrived he ﷺ said, "*Bismillāh ar-Raḥmān ar-Raḥīm*" (In the name of Allāh, the Most Beneficent, the Most Merciful).[131] Suhayl

---

[131] **NOTE:** *Ar-Raḥmān* and *ar-Raḥīm* are from the beautiful names of Allāh ﷻ, and they both contain the attribute of mercy, so what is the difference between them? Ibn al-Qayyim رحمه الله explained in *Badā'i al-Fawā'id*, vol. 1, p. 24, that *ar-Raḥmān* is the one described with mercy and *ar-Raḥīm* is the one who shows His mercy to His creation. So based on this, *ar-Raḥmān* contains a *ṣifah dhātiyyah* (an attribute of the being) and *ar-Raḥīm* contains a *ṣifah fi'liyyah* (an action).

Also, Ibn Kathīr رحمه الله explained in the beginning of his *Tafsīr* that these two nouns contain *mubālaghah* (exaggeration or emphasis), and that *ar-Raḥmān* has more *mubālaghah* than *ar-Raḥīm*. So based upon this, we understand that *ar-Raḥmān* is the possessor of the utmost mercy, and *ar-Raḥīm* is the one who is most merciful towards His creation. Another difference is that *ar-Raḥmān* is a name that is specific for Allāh, while it is possible that other than Allāh be called *raḥīm*. Allāh ﷻ said about His Messenger ﷺ:

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

"Verily there has come unto you a messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, and he is for the believers full of kindness and merciful (*raḥīm*)."

[Sūrah at-Tawbah 9:128]

replied, "As for *ar-Raḥmān* (the Most Beneficent), by Allāh, I do not know what that is. Instead, write '*Bismik Allāhumma*' (In your name, O Allāh),' as you used to write." The Muslims retorted, "By Allāh, we will not write anything other than 'In the name of Allāh, the Most Beneficent, the Most Merciful.' "

The Prophet ﷺ then said, "Write, 'In your name, O Allāh, this is what Muḥammad, the Messenger of Allāh, has rendered as a treaty.' " Suhayl rebutted, "By Allāh, if we knew you to be the Messenger of Allāh, we would not have prevented you from the Sacred House, nor would we have fought you. Instead, write, 'Muḥammad ibn 'Abdillāh.' " The Prophet ﷺ said, "By Allāh, indeed I am the Messenger of Allāh, even if you deny me. Write, 'Muḥammad ibn 'Abdillāh.' " The Prophet ﷺ then said to him, "[This treaty is contingent] on you allowing us to visit the Sacred House and make *ṭawāf*." Suhayl said, "By Allāh, we do not want the Arabs to say that we were pressured; however, that is for you in the coming year."

Then Suhayl said, "[This treaty is also] on the condition that not a single man of ours comes to you, even if he has embraced your religion, except that you must send him back to us." "*Subḥānallāh* (Glorified be Allāh)!" the Muslims replied. "How can he be sent back to the polytheists after he has embraced Islām?" While they were engrossed in that issue, Abū Jandal, the son of Suhayl ibn 'Amr, arrived, walking slowly in his shackles. He had escaped by leaving from the southern region of Makkah; once he arrived, he joined the Muslims.

"This, O Muḥammad, is the first one that I demand you send back to me," Suhayl said. The Prophet ﷺ replied, "We have not yet completed the treaty." He said, "By Allāh, in that case I will never make any compromise with you." The Prophet ﷺ said, "Let me have him." He refused, saying, "I won't let you have him." [The Prophet] said, "No, do it!" [Suhayl] said, "I won't do it!" Mikraz said finally, "Rather, we give him to you." Abū Jandal exclaimed, "O community of Muslims, am I to be sent back to the polytheists after I have embraced Islām? Do you not see what I have encountered?" (He had been severely tortured for Allāh's sake).

'Umar ibn al-Khaṭṭāb commented about this occurrence, saying, "I then went to the Prophet of Allāh ﷺ and said, 'Are you not truly the Prophet of Allāh?' He replied, 'Certainly.' I continued, 'Are we not followers of the truth, and are not our enemies followers of falsehood?' 'Certainly,' he said. I then asked, 'In that case, why do we display weakness in our religion?' He said, 'Verily I am the Messenger of Allāh, and I am not going to disobey Him; and He is my helper.' I said, 'Did you not tell us that we would soon go to the Sacred House and perform *ṭawāf*?' He said, 'Certainly, but did I tell you it would be this year?' 'No,' I said. He said, 'Verily, you will soon go and make *ṭawāf*.'

"I then went to Abū Bakr and said, 'O Abā Bakr, is this not truly the Prophet of Allāh?' He said, 'Certainly.' I said, 'Are we not followers of the truth, while our enemies are followers of falsehood?' He said, 'Certainly.' I said, 'In that case, why do we display weakness in our religion?' [Abū Bakr replied], 'O man, verily he is the Messenger of Allāh ﷺ and he will not disobey his Lord. Furthermore, his Lord is his helper, so stick by his orders; by Allāh, he is upon the truth.' I said, 'Did he not tell us that we would soon go to the Sacred House and perform *ṭawāf*?' He replied, 'Certainly; however, did he tell you that it would take place this year?' I said, 'No.' He said, 'Verily you will go and perform *ṭawāf* [shortly].' "

Az-Zuhrī (a narrator in the chain) mentioned that 'Umar said, "I later performed righteous deeds (as atonement)."

Once the writing of the treaty was complete, the Messenger of Allāh ﷺ said to his Companions, "Go and slaughter (the sacrificial animals), then shave (your heads)." By Allāh, none of them got up immediately, causing him to say it three times. Finally, when none of them got up, he went to Umm Salamah and mentioned to her what [difficulty] he encountered from the people, so Umm Salamah advised him by saying, "O Prophet of Allāh, do you really want [what you have requested] to be done? Then go out there without saying a word to them until you slaughter your sacrificial camel and order your barber to shave your head." He then went out without saying a word to any of them until he did what she had advised.

When they saw that, they began slaughtering their animals and shaving each other's heads, almost killing each other out of grief.

Then when the believing women arrived (for *hijrah*), Allāh ﷻ sent down:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ﴾

O you who believe, when believing women come to you as emigrants, examine them…

including:

﴿ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ﴾

…and do not hold on to the disbelieving women as wives.

[Sūrah al-Mumtaḥanah 60:10]

So on that day, 'Umar divorced two women he had married during his days of polytheism. Mu'āwiyah ibn Abī Sufyān then married one of them, and Ṣafwān ibn Umayyah married the other.

The Prophet ﷺ then returned to Madīnah. During this time, Abū Baṣīr, a man from the Quraysh, came to him having embraced Islām, and the polytheists sent two men requesting to have him sent back. They asserted, "Remember the promise you gave us." So [the Prophet] handed him over, fulfilling his promise. They departed with him and started traveling until they reached Dhā al-Ḥulayfah, where they stopped to rest and eat some dates they had with them.

It was at that time Abū Baṣīr said to one of them, "By Allāh, so-and-so, I find this sword of yours to be of good quality." The man unsheathed it and said, "Yes, by Allāh, it is good. I put it to use, then I put it to use, then I put it to use." Abū Baṣīr said, "Let me have a look at it." The man showed it to him, enabling him to grab it, and Abū Baṣīr struck him with it, taking his life. The other man fled until he finally reached Madīnah, and he ran into the *masjid*. The

Messenger of Allāh ﷺ said when he saw him, "Indeed this one has seen something frightening."

When he reached the Prophet ﷺ he said, "By Allāh, my companion has been killed, and I am soon to be killed!" Abū Baṣīr then reached the *masjid* and said, "O Prophet of Allāh, indeed Allāh has given you full protection. You sent me back to them and Allāh saved me from them." The Prophet said, "Woe to his mother. A starter of a war, if only he had someone to help him." When Abū Baṣīr heard that, he knew that he was going to be sent back to the disbelievers, so he fled until he reached the coastline of the sea.

After some time, Abū Jandal escaped and joined Abū Baṣīr. From that point on, there was no man who embraced Islām and escaped from the Quraysh except that he joined Abū Baṣīr. This continued until a large group of them had assembled together. By Allāh, they did not catch word of a caravan belonging to the Quraysh going to Shām except that they intercepted the caravan, killing the people and taking their wealth. The Quraysh then sent a message to the Prophet ﷺ imploring him by Allāh and the ties of the womb to send for [Abū Baṣīr and the others], promising that whoever goes to him (the Prophet) will be secure. So the Prophet ﷺ sent for them, and Allāh ﷻ revealed:

﴿ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ﴾

And He is the one who has withheld their hands from you and your hands from them in the midst of Makkah after He had given you victory over them...

[Sūrah al-Fatḥ 48:24]

Including:

﴿ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ ﴾

...the pride, the pride of *Jāhiliyyah*.

[Sūrah al-Fatḥ 48:26]

Their pride was their refusal to acknowledge that he was the Prophet of Allāh, as well as their opposition to having "In the name of Allāh, the Most Beneficent, the Most Merciful" written on the treaty, and hindering the Muslims from the Sacred House.

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2731, 2732).

قال الإمام مسلم (١٨٠٨): حدثني عمرو بن محمد الناقد حدثنا يزيد بن هارون أخبرنا حماد بن سلمة عن ثابت عن أنس بن مالك أن ثمانين رجلا من أهل مكة هبطوا على رسول الله من جبل التنعيم متسلحين يريدون غرة النبي وأصحابه فأخذهم سلما فاستحياهم فأنزل الله عز وجل: (وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ).

Anas ibn Mālik ﷺ narrated that eighty men from the people of Makkah descended from the mountain at-Tan'īm with arms, intending to attack the Messenger of Allāh ﷺ. They wanted to take the Prophet ﷺ and his Companions by surprise; however, he wound up capturing them once they surrendered, and then he let them go. In this regard Allāh ﷻ sent down the following:

﴿ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ﴾

And He is the one who has withheld their hands from you and your hands from them in the midst of Makkah after He had given you victory over them...

This *ḥadīth* has been transmitted by Muslim in his *Ṣaḥīḥ* (1808).

قال الإمام مسلم (١٨٠٧): حدثنا أبو بكر بن أبي شيبة حدثنا هاشم بن القاسم ح وحدثنا إسحاق بن إبراهيم أخبرنا أبو عامر العقدي كلاهما عن عكرمة بن عمار ح وحدثنا عبد الله ابن عبد الرحمن الدارمي وهذا حديثه أخبرنا أبو علي الحنفي عبيد الله بن عبد المجيد حدثنا عكرمة وهو ابن عمار حدثني إياس

بن سلمة حدثني أبي قال: قدمنا الحديبية مع رسول الله ونحن أربع عشرة مائة وعليها خمسون شاة لا ترويها قال: فقعد رسول الله على جبا الركية فإما دعا وإما بسق فيها قال: فجاشت فسقينا واستقينا قال: ثم إن رسول الله دعانا للبيعة في أصل الشجرة قال: فبايعته أول الناس ثم بايع وبايع حتى إذا كان في وسط من الناس قال: بايع يا سلمة قال قلت: قد بايعتك يا رسول الله في أول الناس قال: وأيضا قال: ورآني رسول الله عزلا يعني ليس معه سلاح قال: فأعطاني رسول الله حجفة أو درقة ثم بايع.

حتى إذا كان في آخر الناس قال: ألا تبايعني يا سلمة قال قلت: قد بايعتك يا رسول الله في أول الناس وفي أوسط الناس قال: وأيضا قال: فبايعته الثالثة ثم قال لي: يا سلمة أين حجفتك أو درقتك التي أعطيتك قال قلت: يا رسول الله لقيني عمي عامر عزلا فأعطيته إياها قال: فضحك رسول الله وقال: إنك كالذي قال الأول: اللهم أبغني حبيبا هو أحب إلي من نفسي ثم إن المشركين راسلونا الصلح حتى مشى بعضنا في بعض واصطلحنا قال: وكنت تبيعا لطلحة بن عبيد الله أسقي فرسه وأحسه وأخدمه وآكل من طعامه وتركت أهلي ومالي مهاجرا إلى الله ورسوله قال: فلما اصطلحنا نحن وأهل مكة واختلط بعضنا ببعض أتيت شجرة فكسحت شوكها فاضطجعت في أصلها.

قال: فأتاني أربعة من المشركين من أهل مكة فجعلوا يقعون في رسول الله فأبغضتهم فتحولت إلى شجرة أخرى وعلقوا سلاحهم واضطجعوا فبينما هم كذلك إذ نادى مناد من أسفل الوادي: يا للمهاجرين قتل ابن زُنيم قال: فاخترطت سيفي ثم شددت على أولئك الأربعة وهم رقود فأخذت سلاحهم فجعلته ضِغثا في يدي قال: ثم قلت: والذي كرم وجه محمد لا يرفع أحد منكم رأسه إلا ضربت الذي فيه عيناه قال: ثم جئت بهم أسوقهم إلى رسول الله قال: وجاء عمي عامر برجل من العَبَلات يقال له مِكرَز يقوده إلى رسول الله على فرس مجفف في سبعين من المشركين فنظر إليهم رسول الله.

فقال: دعوهم يكن لهم بدء الفجور وثناه فعفا عنهم رسول الله. وأنزل الله: (وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ)

الآية كلها قال: ثم خرجنا راجعين إلى المدينة فنزلنا منزلا بيننا وبين بنى لِحيان جبل وهم المشركون فاستغفر رسول الله لمن رقى هذا الجبل الليلة كأنه طليعة للنبي وأصحابه قال سلمة: فرقيت تلك الليلة مرتين أو ثلاثا ثم قدمنا المدينة فبعث رسول الله بظهره مع رباح غلام رسول الله وأنا معه وخرجت معه بفرس طلحة أُندّيه مع الظهر فلما أصبحنا إذا عبد الرحمن الفزاري قد أغار على ظهر رسول الله فاستاقه أجمع وقتل راعيه قال فقلت: يا رباح خذ هذا الفرس فأبلغه طلحة بن عبيد الله وأخبر رسول الله أن المشركين قد أغاروا على سرحه قال: ثم قمت على أكمة فاستقبلت المدينة فناديت ثلاثا: يا صباحاه ثم خرجت في آثار القوم أرميهم بالنبل وأرتجز أقول:

أنا ابن الأكوع, واليوم يوم الرُضّع.

فألحق رجلا منهم فأصك سهما في رحله حتى خَلَص نصل السهم إلى كتفه قال قلت: خذها وأنا ابن الأكوع, واليوم يوم الرضّع قال: فوالله ما زلت أرميهم وأعقر بهم فإذا رجع إلي فارس أتيت شجرة فجلست في أصلها ثم رميته فعقرت به حتى إذا تضايق الجبل فدخلوا في تضايقه علوت الجبل فجعلت أُردّيهم بالحجارة قال: فما زلت كذلك أتبعهم حتى ما خلق الله من بعير من ظهر رسول الله إلا خلفته وراء ظهري وخلوا بيني وبينه ثم اتبعتهم أرميهم حتى ألقوا أكثر من ثلاثين بردة وثلاثين رمحا يستخفون ولا يطرحون شيئا إلا جعلت عليه آراما من الحجارة يعرفها رسول الله وأصحابه.

حتى أتوا متضايقا من ثنية فإذا هم قد أتاهم فلان بن بدر الفزاري فجلسوا يتضحون يعني يتغدون وجلست على رأس قرن قال الفزاري: ما هذا الذي أرى قالوا: لقينا من هذا البرّح والله ما فارقنا منذ غلس يرمينا حتى انتزع كل شيء في أيدينا قال: فليقم إليه نفر منكم أربعة قال: فصعد إلي منهم أربعة في الجبل قال: فلما أمكنوني من الكلام قال قلت: هل تعرفوني قالوا: لا ومن أنت قال قلت: أنا سلمة بن الأكوع والذي كرم وجه محمد لا أطلب رجلا منكم إلا أدركته ولا يطلبني رجل منكم فيدركني قال أحدهم: أنا أظن.

قال: فرجعوا فما برحت مكاني حتى رأيت فوارس رسول الله يتخللون الشجر قال: فإذا أولهم الأخرم الأسدي على إثره أبو قتادة الأنصاري وعلى إثره المقداد بن الأسود الكندي قال: فأخذت بعنان الأخرم قال: فولوا مدبرين قلت: يا أخرم احذرهم لا يقتطعوك حتى يلحق رسول الله وأصحابه قال: يا سلمة إن كنت تؤمن بالله واليوم الآخر وتعلم أن الجنة حق والنار حق فلا تحل بيني وبين الشهادة قال: فخليته فالتقى هو وعبد الرحمن قال: فعقر بعبد الرحمن فرسه وطعنه عبد الرحمن فقتله وتحول على فرسه ولحق أبو قتادة فارس رسول الله بعبد الرحمن فطعنه فقتله فوالذي كرم وجه محمد لتبعتهم أعدو على رجلي حتى ما أرى ورائي من أصحاب محمد ولا غبارهم شيئا.

حتى يعدلوا قبل غروب الشمس إلى شعب فيه ماء يقال له ذا قَرَد ليشربوا منه وهم عطاش قال: فنظروا إلي أعدو وراءهم فحليتهم عنه يعني أجليتهم عنه فما ذاقوا منه قطرة قال: ويخرجون فيشتدون في ثنية قال: فأعدو فألحق رجلا منهم فأصكه بسهم في نغض كتفه قال قلت: خذها وأنا ابن الأكوع, واليوم يوم الرضّع قال: يا ثكلته أمه أكوعُه بُكرة قال قلت: نعم يا عدو نفسه أكوعك بكرة قال: وأرذَوا فرسين على ثنية قال: فجئت بهما أسوقهما إلى رسول الله قال: ولحقني عامر بسَطيحة فيها مَذْقة من لبن وسطيحة فيها ماء فتوضأت وشربت ثم أتيت رسول الله وهو على الماء الذي حلأتهم عنه فإذا رسول الله قد أخذ تلك الإبل وكل شيء استنقذته من المشركين وكل رمح وبردة وإذا بلال نحر ناقة من الإبل الذي استنقذت من القوم وإذا هو يشوي لرسول الله من كبدها وسنامها.

قال قلت: يا رسول الله خلني فأنتخب من القوم مائة رجل فأتبع القوم فلا يبقى منهم مخبر إلا قتلته قال: فضحك رسول الله حتى بدت نواجذه في ضوء النار فقال: يا سلمة أتراك كنت فاعلا قلت: نعم والذي أكرمك فقال: إنهم الآن ليُقرَون في أرض غطفان قال: فجاء رجل من غطفان فقال: نحر لهم فلان جزورا فلما كشفوا جلدها رأوا غبارا فقالوا: أتاكم القوم فخرجوا هاربين فلما أصبحنا قال رسول الله: كان خير فرساننا اليوم أبو قتادة وخير رَجّالتنا سلمة قال ثم أعطاني رسول الله سهمين سهم الفارس وسهم الراجل فجمعهما لي جميعا ثم أردفني

رسول الله وراءه على العضباء راجعين إلى المدينة.

قال: فبينما نحن نسير قال: وكان رجل من الأنصار لا يُسبق شدّا قال: فجعل يقول: ألا مسابق إلى المدينة هل من مسابق فجعل يعيد ذلك قال: فلما سمعت كلامه قلت: أما تكرم كريما ولا تهاب شريفا قال: لا إلا أن يكون رسول الله قال قلت: يا رسول الله بأبي وأمي ذرني فلأسابق الرجل قال: إن شئت قال قلت: اذهب إليك وثنّيت رجلي فطفرت فعدوت قال: فربطت عليه شرفا أو شرفين أستبقي نفسي ثم عدوت في إثره فربطت عليه شرفا أو شرفين ثم إني رفعت حتى ألحقه قال: فأصكه بين كتفيه قال قلت: قد سُبقت والله قال: أنا أظن قال: فسبقته إلى المدينة.

قال: فوالله ما لبثنا إلا ثلاث ليال حتى خرجنا إلى خيبر مع رسول الله قال: فجعل عمي عامر يرتجز بالقوم:

تالله لولا الله ما اهتدينا, ولا تصدقنا ولا صلينا

ونحن عن فضلك ما استغنينا, فثبت الأقدام إن لاقينا

وأنزلن سكينة علينا

فقال رسول الله: من هذا قال: أنا عامر قال: غفر لك ربك قال: وما استغفر رسول الله لإنسان يخصه إلا استشهد قال: فنادى عمر بن الخطاب وهو على جمل له: يا نبي الله لولا ما متعتنا بعامر قال: فلما قدمنا خيبر قال: خرج مِلِكهم مَرحَب يخطر بسيفه ويقول:

قد علمت خيبر أني مرحب, شاكي السلاح بطل مجرب

إذا الحروب أقبلت تلهب

قال: وبرز له عمي عامر فقال:

قد علمت خيبر أني عامر

شاكي السلاح بطل مغامر

قال: فاختلفا ضربتين فوقع سيف مرحب في ترس عامر وذهب عامر يَسفُل له فرجع سيفه على نفسه فقطع أكحَله فكانت فيها نفسه قال سلمة: فخرجت فإذا نفر من أصحاب النبي يقولون: بطل عمل عامر قتل نفسه قال: فأتيت النبي وأنا أبكي فقلت: يا رسول الله بطل عمل عامر قال رسول الله: من قال ذلك قال قلت: ناس من أصحابك قال: كذب من قال ذلك بل له أجره مرتين ثم أرسلني إلى علي وهو أرمد فقال: لأعطين الراية رجلا يحب الله ورسوله ويحبه الله ورسوله قال: فأتيت عليا فجئت به أقوده وهو أرمد حتى أتيت به رسول الله فبسق في عينيه فبرأ وأعطاه الراية وخرج مرحب فقال:

قد علمت خيبر أني مرحب, شاكي السلاح بطل مجرب

إذا الحروب أقبلت تلهب

فقال علي:

أنا الذي سمتني أمي حيدره, كليث غابات كريه المنظرة

أُوفيهم بالصاع كيل السندرة

قال: فضرب رأس مرحب فقتله ثم كان الفتح على يديه رضوان الله عليه. قال إبراهيم حدثنا محمد بن يحيى حدثنا عبد الصمد بن عبد الوارث عن عكرمة بن عمار بهذا الحديث بطوله.

Salamah ibn al-Akwa' ﷺ stated, "We arrived at al-Ḥudaybiyyah with the Messenger of Allāh ﷺ numbering one thousand and four hundred. We had fifty sheep with us that were in need of water; however, al-Ḥudaybiyyah offered no water for them to drink. In an effort to mitigate this problem, the Messenger of Allāh ﷺ sat at the edge of the well and either supplicated or spit in it. The water then started to rise, so we gave [the animals] water to drink and we ourselves drank.

"The Messenger of Allāh ﷺ then summoned us to give a pledge of allegiance at the trunk of the tree, and I was the first of the people to give him the pledge of allegiance. He took the pledges one after another until he reached the middle group of people, and he said, 'Give your pledge, O Salamah.' I said, 'I have already given you the pledge, O Messenger of Allāh, with the first group of people.' He said, 'And again.' Seeing that I did not have a weapon, the Messenger of Allāh ﷺ gave me a shield and continued taking pledges.

"When he reached the last group of people he said, 'Will you not give your pledge, O Salamah?' I said, 'I have given you my pledge, O Messenger of Allāh, along with the first group of people as well as the middle group of people.' He replied, 'And again.' So I gave him my pledge a third time, then he stated, 'O Salamah, where is the shield that I gave you?' I said, 'O Messenger of Allāh, I saw that my uncle 'Āmir did not have a weapon, so I gave it to him.' He said, 'Verily you are similar to the one who said, "O Allāh, give me a beloved friend who is more beloved to me than myself." '

The polytheists then sent a message requesting a peace treaty, so both parties walked towards one another and made a peace treaty. At that time, I was a servant for Ṭalḥah ibn 'Ubaydillāh. I would give his horse water to drink, groom it, serve [Ṭalḥah], and eat some of his food. My situation was such because I had left my family and wealth during *hijrah* to Allāh and His Messenger ﷺ. When we intermingled with the people of Makkah for the purpose of the treaty, I went to a tree, swept away its fallen thorns and began to lie down at its trunk.

"Four polytheists from the people of Makkah then came towards me and started to revile the Messenger of Allāh ﷺ. For this I despised them, and I moved to another tree, so they hung their weapons from the tree and began lying down. While they were reclining under the tree, a caller cried out from the lower part of the valley, saying, 'Help, O Muhājirīn! Ibn Zunaym has been killed!' I pulled out my sword and headed for those four while they were lying down. I took their weapons, wrapped them in my hand, and then I said, 'By the one who has honored the face of Muḥammad, let not one of you

raise his [weapon] or I'll strike (with my sword) what is holding his two eyes.'

"I then took them to the Messenger of Allāh ﷺ while walking behind them. My uncle 'Āmir also brought in a man from the tribe al-'Abalāt named Mikraz, leading him on an armored horse to the Messenger of Allāh ﷺ, along with seventy polytheists. 'Let them go, the start of treachery and its repetition is for them,' the Messenger of Allāh stated as he ﷺ looked at them. He had chosen to pardon them ﷺ, and Allāh ﷻ sent down:

﴿ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ﴾

'And He is the one who has withheld their hands from you and your hands from them in the midst of Makkah after He had given you victory over them…'

"Then when we left, heading back to Madīnah, we stopped to rest at a place near the tribe of Banī Liḥyān, with a mountain serving as a partition between us and the people of this tribe, who were polytheists. The Messenger of Allāh ﷺ then supplicated, asking Allāh to forgive whoever ascended the mountain that night. It was the front line for the Prophet ﷺ and his Companions, so I climbed it that night two or three times. [The next day] we arrived in Madīnah. The Messenger of Allāh ﷺ sent his riding camels with Rabāḥ, his boy servant (so he could give them water), as well as myself. I left with Ṭalḥah's horse so I could let it drink and graze along with the riding camels.

However, once morning came, to our surprise, 'Abdur-Raḥmān al-Fazārī had raided the riding camels of the Messenger of Allāh ﷺ, driving all of them away, and he also killed the herder. I said, 'O Rabāḥ, take this horse and give it to Ṭalḥah ibn 'Ubaydillāh, and inform the Messenger of Allāh ﷺ that the polytheists have raided his livestock.' I then stood up on a hill, faced Madīnah and shouted

three times '*Yā Ṣabāḥāh*!'[132] I then followed their tracks, shooting at them with arrows while saying my rhyme:

أنا ابن الأكوع, واليوم يوم الرضّع

> 'I am the son of al-Akwa', and today is the day the misers get destroyed.'

"I caught up to one of their men and shot an arrow through his saddle. The tip of the arrow wound up his shoulder and I exclaimed, 'Take that! I am the son of al-Akwa', and today is the day the misers get destroyed.' By Allāh, I continued shooting at them and injuring their horses. When a horseman would turn around to chase me down, I would retreat to a tree and sit behind its trunk, then I would shoot him and injure his horse. Eventually, they entered the narrow passes of the mountain, and I climbed the mountain and began to knock them down with rocks.

"I continued doing this, hunting them down to such an extent that every camel that Allāh had created that belonged to the Messenger of Allāh ﷺ was in my possession, and they (the polytheists) would leave me to have it. I continued hunting them down and shooting them, to the point that they had thrown away over thirty garments and thirty spears to lighten the loads carried by their riding animals. I placed a stone marker next to everything they had thrown away so the Messenger of Allāh ﷺ and his Companions would recognize it.

"Surprisingly, when they reached a narrow mountain pass, so-and-so, the son of Badr al-Fazārī, had come to them. They sat down and ate while I sat on a small mountain peak. Al-Fazārī said, 'What is this I see?' They replied, 'We have encountered hardship from this one. By Allāh, he has not stopped shooting us since the darkness of early morning, to the point that he has snatched away everything in our hands.' He said, 'Four of you must go after him.'

---

[132] Ibn al-Athīr said in *an-Nihāyah*, "This is a phrase that the one who calls for help says. It was originally used when they would shout due to a raid, because most of their raids would occur in the morning (*ṣabāḥ*)… it is as if he is saying, 'The enemy has come!' "

"Four of them then climbed up the mountain after me. When they got close enough for me to talk to them I said, 'Do you know me?' They replied, 'No. Who are you?' I said, 'I am Salamah ibn al-Akwa'. By the one who has honored the face of Muḥammad, I will not chase after any of your men without catching him; and there is not a man amongst you who will chase after me and succeed in catching me.' One of them replied, 'I think you are right.'

"They then retreated, and I remained in my position until I spotted the horsemen of the Messenger of Allāh ﷺ passing between the trees. The first of them was al-Akhram al-Asadī, and trailing him was Abū Qatādah al-Anṣārī, who was trailed by al-Miqdād ibn al-Aswad al-Kindī. As I grabbed the reins of al-Akhram's horse, they (the polytheists) began to retreat. I said, 'O Akhram, beware of them. Do not let them catch you out there by yourself. Wait until the Messenger of Allāh ﷺ and his Companions catch up.' He said, 'O Salamah, if you believe in Allāh and the Last Day, and you know that Paradise is true and the Fire is true, then do not come between myself and martyrdom.'

"I let him go, and he and 'Abdur-Raḥmān (al-Fazārī, the polytheist) encountered one another. He injured 'Abdur-Raḥmān's horse, then 'Abdur-Raḥmān stabbed him, killing him and taking his horse. Abū Qatādah, the horseman of the Messenger of Allāh ﷺ, caught up with 'Abdur-Raḥmān and stabbed him to death. By the one who has honored the face of Muḥammad, I continued pursuing them, running on foot to the point that I could not see any of the Companions of Muḥammad ﷺ behind me, not even their trails of dust.

"Before sunset, the polytheists turned onto a mountain pass called Dhū Qarad, which contained water, so they could drink and quench their thirst. They spotted me running behind them, which caused them to depart from the water without tasting a single drop of it. They dashed into a mountain pass, and I ran and caught up with one of their men, shooting an arrow into his shoulder bone. I said, 'Take that! I am the son of al-Akwa', and today is the day the misers get destroyed.' He rebutted, 'O, may your mother be bereaved of you.

Are you the same Akwa' of this morning?' I said, 'Yes, O enemy to himself, I am the same Akwa' you encountered this morning.'

They had left behind two horses at a mountain pass, so I took them and guided them to the Messenger of Allāh ﷺ. 'Āmir caught up to me with a waterskin containing milk lightly mixed with water, and a waterskin containing water. I made ablution, drank some water, then went to the Messenger of Allāh ﷺ at the water spot that I had chased the disbelievers away from. I found that the Messenger of Allāh ﷺ had gathered the camels and everything else that I salvaged from the polytheists, including every spear and garment. I also found that Bilāl had slaughtered a camel from the herd that I recovered from those people, and was roasting a part of its liver and its hump for the Messenger of Allāh ﷺ.

"I said, 'O Messenger of Allāh, allow me to choose one hundred men so I can hunt down those people until I kill every one of them that has a story to tell.' The Messenger of Allāh ﷺ then laughed to the point that his back molars appeared in the light of the fire. He said, 'O Salamah, do you think you can do that?' I said, 'Yes, by the One who has honored you.' He said, 'Indeed, they are now being received as guests in the land of the tribe Ghanafān.' Later, a man from the tribe arrived saying, 'So-and-so slaughtered a camel for them. When they removed its skin, they noticed a dust trail and said, "The people have come for you (meaning, Salamah with a cavalry)!" They then left, fleeing.'

"When morning came, the Messenger of Allāh ﷺ said, 'The best of our horsemen today was Abū Qatādah, and the best foot soldier was Salamah.' The Messenger of Allāh ﷺ then gave me two shares of the booty: the horseman's share and the share of a foot soldier. The Messenger of Allāh ﷺ placed me behind him on al-'Aḍbā' (his camel) as we traveled back to Madīnah.

"As we were traveling, a man from the Anṣār who would always win footraces said repeatedly, 'Is there someone daring enough to race me back to Madīnah? Is there a racer among you?' When I heard what he was saying, I replied, 'Will you not honor a noble person?

Do you not fear and have awe of a highbred?' He said, 'No, unless he is the Messenger of Allāh ﷺ.' I said, 'O Messenger of Allāh, I give my father and mother as ransom for you. Let me go race this man.' He replied, 'If you wish.'

"I said 'Go!' while opening my legs (in the starter's stance) then thrusting forward. I refrained from running full speed initially so that I wouldn't lose my breath, then I ran behind him, holding back for one or two more phases before turning up the speed, and finally catching up to him as I hit him between the shoulders. I said, 'You've been beaten, by Allāh.' 'I think so,' he replied. I had won the race to Madīnah.

"By Allāh, we only remained in Madīnah for three nights before heading to Khaybar with the Messenger of Allāh ﷺ. My uncle 'Āmir started chanting a rhyme along with the people, saying:

تالله لولا الله ما اهتدينا, و لا تصدقنا ولا صلينا

ونحن عن فضلك ما استغنينا, فثبت الأقدام إن لاقينا

و أنزلن سكينة علينا

'By Allāh, if it were not for Allāh, we would not have been guided

Nor would we have given charity nor would we have prayed

And we cannot do without Your grace

So make us stand firmly if we meet (the enemy)

And send tranquility upon us.'

"The Messenger of Allāh ﷺ said, 'Who is this?' He replied, 'I am 'Āmir.' The Messenger of Allāh stated, 'May your Lord forgive you.' The Messenger of Allāh ﷺ never sought forgiveness for a person specifically except that he died as a martyr. Then 'Umar ibn al-Khaṭṭāb ﷺ called out while on his camel, 'O Prophet of Allāh, if only you had let us enjoy the benefit of 'Āmir.'

"When we reached Khaybar, their king Marḥab stepped forward flashing his sword, saying:

قد علمت خيبر أني مرحب, شاكي السلاح بطل مجرّب

إذا الحروب أقبلت تلهّب

'Khaybar knows I am Marḥab

Fully armed, brave, experienced

When the battles approach, they get burned.'

My uncle 'Āmir stepped forward to duel with him, saying:

قد علمت خيبر أني عامر

شاكي السلاح بطل مغامر

'Khaybar knows I am 'Āmir

Fully armed and brave, one that ventures into the thick of the battle.'

"They exchanged two blows. Marḥab's sword got stuck in 'Āmir's shield, while 'Āmir went low in an attempt to swipe him but missed, and his sword came back around, striking himself and cutting his medial arm vein. He died from that blow. I went (to get him); then, to my surprise, I heard a group of the Companions of the Prophet ﷺ saying, 'The deeds of 'Āmir have been nullified. He has killed himself.' I went to the Prophet ﷺ in tears and said, 'O Messenger of Allāh, have the deeds of 'Āmir been nullified?' The Messenger of Allāh ﷺ asked, 'Who said that?' I said, 'A group of your Companions.' He replied, 'Whoever said that has lied. In fact, he gets his reward twofold.'

"He then sent me to 'Alī ﵁, who was suffering from eye sores, and said, 'I will certainly give the banner to a man who loves Allāh and His Messenger, and Allāh and His Messenger love him.' I went to 'Alī and guided him because of his eye condition, bringing him to the Messenger of Allāh ﷺ. He then spit in Alī's eyes, curing them,

and he gave him the banner (to lead the army in battle). Marḥab then stepped forward, saying:

قد علمت خيبر أني مرحب, شاكي السلاح بطل مجرّب
إذا الحروب أقبلت تلهّب

'Khaybar knows I am Marḥab
Fully armed, brave, experienced
When the battles approach, they get burned.'

Then 'Alī said:

أنا الذي سمتني أمي حَيدَره, كليث غابات كريه المنظره
أُوفيهم بالصاع كيل السَندَره

'I am the one my mother has named *Ḥaydarah*[133]
Like a lion of the jungles, an unpleasant sight
I kill them (the enemy) quickly in large numbers.'

"He then struck the head of Marḥab, killing him. The victory came through his leadership ﷺ."

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1807).

قال الإمام أحمد (ج ٤ ص ٨٦): ثنا زيد بن الحباب قال حدثني حسين بن واقد قال حدثني ثابت البناني عن عبد الله بن مغفل المزني قال: كنا مع رسول الله بالحديبية في أصل الشجرة التي قال الله تعالى في القرآن وكان يقع من أغصان تلك الشجرة على ظهر رسول الله وعلي بن أبي طالب وسهيل بن عمرو بين يديه فقال رسول الله لعلي: اكتب بسم الله الرحمن الرحيم فأخذ سهيل بن عمرو بيده فقال: ما نعرف بسم الله الرحمن الرحيم اكتب في قضيتنا ما نعرف قال: اكتب باسمك اللهم فكتب: هذا ما صالح عليه محمد رسول الله أهل مكة

[133] *Ḥaydarah* is one of the names of the lion.

فأمسك سهيل بن عمرو بيده وقال: لقد ظلمناك إن كنت رسوله اكتب في قضيتنا ما نعرف. فقال: اكتب هذا ما صالح عليه محمد بن عبد الله بن عبد المطلب وأنا رسول الله فكتب.

فبينا نحن كذلك إذ خرج علينا ثلاثون شابا عليهم السلاح فثاروا في وجوهنا فدعا عليهم رسول الله فأخذ الله عز وجل بأبصارهم فقدمنا إليهم فأخذناهم فقال رسول الله: هل جئتم في عهد أحد أو هل جعل لكم أحد أمانا فقالوا: لا فخلى سبيلهم فأنزل الله عز وجل: (وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا). قال أبو عبد الرحمن[134] قال حماد بن سلمة في هذا الحديث عن ثابت عن أنس وقال حسين بن واقد عن عبد الله بن مغفل وهذا الصواب عندي إن شاء الله.

'Abdullāh ibn Mughaffal ﷺ said, "We were with the Messenger of Allāh ﷺ at al-Ḥudaybiyyah, at the trunk of the tree that Allāh ﷻ mentioned in the Qur'ān. [During this time], some of the branches of that tree had fallen on the back of the Messenger of Allāh ﷺ while 'Alī ibn Abī Ṭālib and Suhayl ibn 'Amr were in front of him. [When the time for writing the treaty had commenced], the Messenger of Allāh ﷺ said to 'Alī ﷺ, 'Write, "*Bismillāh ar-Raḥmān ar-Raḥīm* (In the name of Allāh, the Most Beneficent, the Most Merciful)." ' Suhayl ibn 'Amr grabbed his hand and rebutted, 'We are unfamiliar with "*Bismillāh ar-Raḥmān ar-Raḥīm";* [instead], write the treaty in accordance with what we know. Write, "In your name, O Allāh." '

"He then wrote, 'This is the peace treaty that Muḥammad, the Messenger of Allāh, has made with the people of Makkah.' Suhayl ibn 'Amr then grabbed his hand a second time and said, 'We have oppressed you if you are His Messenger. Write the treaty in accordance with what we know. Instead, write, 'This is the peace treaty that Muḥammad ibn 'Abdillāh ibn 'Abdil-Muṭṭalib [has made], and I am the Messenger of Allāh…' So he wrote it.

---

[134] أبو عبد الرحمن هو عبد الله بن أحمد بن حنبل

"While this was occurring, thirty young, armed men suddenly headed in our direction to attack us, so the Messenger of Allāh ﷺ supplicated against them and Allāh blinded them, allowing us to go over and capture them. The Messenger of Allāh ﷺ said, 'Has anyone commissioned you to come, or has anyone given you an assurance of protection?' They said, 'No.' So he let them go, and Allāh ﷻ sent down the following verse:

﴿ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴾

'And He is the one who has withheld their hands from you and your hands from them in the midst of Makkah after He had given you victory over them. And Allāh is ever All-Seer over what you do.' "

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 4, p. 86. There is some doubt whether or not Thābit, a narrator in the chain, actually heard from 'Abdullāh ibn Mughaffal. In this regard, Shaykh Muqbil رحمه الله has stated, "…and the *ḥadīth* we have here is mentioned in a supporting role as you see, even though al-Ḥāfidḥ al-Mizzī mentioned in *Tuḥfah al-Ashrāf* that Abū Bakr ibn Abī Dāwūd narrated it on Muḥammad ibn 'Aqīl with this chain by way of Thābit who has said, 'Abdullāh ibn Mughaffal narrated to me,' and Allāh knows best. And in *Jāmi' at-Taḥṣīl* it reads, '…and al-Ḥusayn ibn Wāqid has narrated on Thābit on 'Abdullāh ibn Mughaffal, and we do not know whether or not he met him.' "

NOTE

Al-Ḥāfidḥ Ibn Ḥajar has said, commenting on the *ḥadīth* of al-Miswar ibn Makhramah in *Fatḥ al-Bārī*, in the explanation of *ḥadīth* 2731, "[As for] his statement, 'Then Allāh ﷻ sent down the following verse:

﴿ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ ﴾

'And He is the one who has withheld their hands from you…'

"That is the way it is [stated] here and it appears that [the verse] descended because of the story of Abū Baṣīr; however, there is some speculation about that, since it is well known that the reason for its revelation is what Muslim has transmitted from the *ḥadīth* of Salamah ibn al-Akwa', as well as the *ḥadīth* of Anas ibn Mālik, and what Aḥmad and an-Nasā'ī transmitted from the *ḥadīth* of 'Abdullāh ibn Mughaffal with a chain that is *ṣaḥīḥ*. It descended because of those people from the Quraysh who wanted to ambush the Muslims but instead were defeated by the Muslims, and the Prophet ﷺ pardoned them. The verse descended in this regard, and it has been said that it descended for other reasons."

Shaykh Muqbil رحمه الله commented, "I say, what al-Ḥāfidh has said, may Allāh have mercy upon him, is supported by the fact that the verse itself reads:

﴿ بِبَطْنِ مَكَّةَ ﴾

'...in the midst of Makkah...'

"and Abū Baṣīr and his group were not in the midst of Makkah, and Allāh knows best."

Verse 1

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ﴾

O you who believe, do not hasten (in affairs) before Allāh and His Messenger…

[Sūrah al-Ḥujurāt 49:1]

قال الإمام البخاري (٤٣٦٧): حدثني إبراهيم بن موسى حدثنا هشام بن يوسف أن ابن جريج أخبرهم عن ابن أبي مليكة أن عبد الله بن الزبير أخبرهم أنه قدم ركب من بني تميم على النبي فقال أبو بكر: أمّر القعقاع بن معبد بن زرارة قال عمر: بل أمّر الأقرع ابن حابس قال أبو بكر: ما أردت إلا خلافي قال عمر: ما أردت خلافك فتماريا حتى ارتفعت أصواتهما فنزل في ذلك: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ) حتى انقضت.

'Abdullāh ibn az-Zubayr ﷺ narrated that a group of travelers from the tribe Banī Tamīm came to the Prophet ﷺ, and Abū Bakr said, "Appoint al-Qa'qā' ibn Ma'bad ibn Zurārah to be the one in charge." 'Umar commented, "Instead, appoint al-Aqra' ibn Ḥābis to be the one in charge." Abū Bakr said, "You only wanted to differ with me." 'Umar replied, "I did not want to differ with you." They began to argue and raise their voices. The descending of the following verse ensued:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ﴾

O you who believe, do not hasten (in affairs) before Allāh and His Messenger…

Al-Bukhārī has transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4367).

Verse 2

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ ﴾

O you who believe, raise not your voices above the voice of the Prophet…

[Sūrah al-Ḥujurāt 49:2]

قال الإمام البخاري (٤٨٤٥): حدثنا يَسَرة بن صفوان بن جميل اللخمي حدثنا نافع بن عمر عن ابن أبي مليكة قال: كاد الخيران أن يهلكا أبو بكر وعمر رفعا أصواتهما عند النبي حين قدم عليه ركب بني تميم فأشار أحدهما بالأقرع بن حابس أخي بني مجاشع وأشار الآخر برجل آخر قال نافع: لا أحفظ اسمه فقال أبو بكر لعمر: ما أردت إلا خلافي قال: ما أردت خلافك فارتفعت أصواتهما في ذلك فأنزل الله: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ) الآية. قال ابن الزبير: فما كان عمر يسمع رسول الله بعد هذه الآية حتى يستفهمه ولم يذكر ذلك عن أبيه يعني أبا بكر.

Ibn Abī Mulaykah said, "The two outstanding ones were almost ruined: Abū Bakr and 'Umar ﷺ. They raised their voices in the presence of the Prophet ﷺ when a group of travelers from the Banī Tamīm tribe came to him. One of them suggested that al-Aqra' ibn Ḥābis, the brother of the Banī Mujāshi' tribe, be put in charge, while the other one suggested that another man be put in charge."

Nāfi' (a narrator in the chain) said, "I cannot remember his name."

Ibn Abī Mulaykah said, "So Abū Bakr said to 'Umar, 'You only wanted to differ with me.' ['Umar] replied, 'I did not want to differ with you.' They raised their voices because of this and Allāh sent down:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ ﴾

'O you who believe, raise not your voices…' "

Ibn az-Zubayr ﷺ said, "After this verse, 'Umar would not let the Messenger of Allāh ﷺ hear his voice, such that he ﷺ would have to put forth effort to understand him properly." He (Ibn az-Zubayr) did not mention this about his father, meaning Abū Bakr.

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4845), as well as Aḥmad in his *Musnad*, vol. 4, p. 6. In this *ḥadīth,* Ibn Abī Mulaykah, a Tābi'ī, narrated this *ḥadīth* on Ibn az-Zubayr, the Ṣaḥābī. Shaykh Muqbil رحمه الله said, "So it is known that the *ḥadīth* is connected, as al-Ḥāfidh pointed out in *Fatḥ al-Bārī.*"

Verse 9

His, the Exalted One's, statement:

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ﴾

And if two groups of the believers fall into fighting, make peace between them…

[Sūrah al-Ḥujurāt 49:9]

قال الإمام البخاري (٢٦٩١): حدثنا مسدد حدثنا معتمر قال سمعت أبي أن أنسا قال: قيل للنبي: لو أتيت عبد الله بن أبي فانطلق إليه النبي وركب حمارا فانطلق المسلمون يمشون معه وهي أرض سبخة فلما أتاه النبي قال: إليك عني والله لقد آذاني نتن حمارك فقال رجل من الأنصار منهم: والله لحمار رسول الله أطيب ريحا منك فغضب لعبد الله رجل من قومه فشتمه فغضب لكل واحد

منهما أصحابه فكان بينهما ضرب بالجريد والأيدي والنعال فبلغنا أنها أنزلت: (وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا).

Anas ﷺ said, "It was said to the Prophet ﷺ, 'If only you were to go to 'Abdullāh ibn Ubayy,' so the Prophet ﷺ went to him riding on a donkey. The Muslims walked along with him, as the ground was covered with salt marshes. Then when the Prophet ﷺ reached him, 'Abdullāh ibn Ubayy said, 'Get away from me. By Allāh, the stench of your donkey has offended me.' A man from the Anṣār said, 'By Allāh, the odor of the donkey of the Messenger of Allāh ﷺ smells better than you.'

"One of the men from 'Abdullāh's people got upset, so the two started insulting one another. Then each one's companions would get upset on behalf of the one being insulted, until they started hitting one another with palm leaves and their hands and shoes. It has reached us that this verse was sent down because of that:

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ﴾

'And if two groups of the believers fall into fighting, make peace between them...' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2691), as well as Muslim in his *Ṣaḥīḥ* (1799).

Verse 11

His, the Exalted One's, statement:

﴿ وَلَا تَلْمِزُوا أَنفُسَكُمْ ﴾

And do not insult one another by nicknames...

[Sūrah al-Ḥujurāt 49:11]

قال الإمام الترمذي (٣٢٦٨): حدثنا عبد الله بن إسحاق الجوهري البصري حدثنا أبو زيد عن شعبة عن داود بن أبي هند قال سمعت الشعبي يحدث عن أبي جبيرة بن الضحاك قال: كان الرجل منا يكون له الاسمان والثلاثة فيدعى ببعضها فعسى أن يكره قال: فنزلت: (وَلَا تَلْمِزُوا أَنفُسَكُمْ). قال أبو عيسى: هذا حديث حسن صحيح أبو جبيرة هو أخو ثابت بن الضحاك بن خليفة أنصاري وأبو زيد سعيد ابن الربيع صاحب الهروي بصري ثقة حدثنا أبو سلمة يحيى بن خلف حدثنا بشر بن المفضل عن داود بن أبي هند عن الشعبي عن أبي جبيرة بن الضحاك نحوه. قال أبو عيسى: هذا حديث حسن صحيح.

Abū Jubayrah ibn aḍ-Ḍaḥḥāk stated, "One of us would have two or three names that he may be called by, and perhaps at times he would detest that. Then this verse was revealed in respect to that:

﴿ وَلَا تَلْمِزُوا أَنفُسَكُمْ ﴾

'And do not insult one another by nicknames…' "

This *ḥadīth* has been transmitted by at-Tirmidhī in his *Jāmi'* (3268), and he has classified it to be *ḥasan ṣaḥīḥ*.

NOTE

There is a difference of opinion about whether Abū Jubayrah is a Ṣaḥābī or not. Ibn Ḥajar said in *al-Isābah*, "I say, al-Bukhārī transmitted his *ḥadīth* in *al-Adab al-Mufrad*, along with the people of *as-Sunan*. Also, al-Ḥākim declared it to be authentic, and at-Tirmidhī declared it to be *ḥasan*…"

Shaykh Muqbil رحمه الله commented, "I say, it appears that he is a Ṣaḥābī, because if he were a Tābi'ī, those people who transmitted his *ḥadīth* would have pointed out that it is *mursal,* and the person who knows is a proof against the person who does not know, regarding the fact that this *ḥadīth* has been transmitted, as found in the *Musnad* of Aḥmad, vol. 4, p. 69, and vol. 5, p. 380, on some of his uncles, that the Prophet ﷺ arrived when there was not one of us who did not

have one or two nicknames. Al-Haythamī stated (in *Majma' az-Zawā'id*) vol. 7, p. 111, 'Its people are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim).' In conclusion, the *ḥadīth* is authentic, and all praise is due to Allāh."

A SECOND NOTE

In *Tahdhīb at-Tahdhīb*, Abū Aḥmad al-'Askarī said that ash-Sha'bī (the narrator in this chain) on Abū Jubayrah is *mursal*.[135]

[135] Meaning ash-Sha'bī did not hear from Abū Jubayrah. However, in some of the chains of this *ḥadīth*, it was made clear that ash-Sha'bī did hear from Abū Jubayrah. Refer to the *Musnad* of Imām Aḥmad, vol. 4, p. 260 and *as-Sunan* by Abū Dāwūd (4962), and Allāh knows best.

SŪRAH AL-QAMAR

Verses 1-2

His, the Exalted One's, statement:

﴿ اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴾

The Hour has drawn near and the moon has been cleft asunder...

[Sūrah al-Qamar 54:1]

قال الإمام الطبراني في المعجم الكبير (ج١١ ص ٢٥٠): حدثنا أحمد بن عمرو البزار ثنا محمد بن يحيى القطعي ثنا محمد بن بكر ثنا ابن جريج عن عمرو بن دينار عن عكرمة عن ابن عباس قال: كسف القمر على عهد رسول الله فقالوا: سحر القمر فنزلت: (اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ) إلى قوله: (سِحْرٌ مُّسْتَمِرٌّ).

Ibn 'Abbās ﷺ said, "The moon eclipsed in the era of the Messenger of Allāh ﷺ, so they (the polytheists) said, 'He has performed magic on the moon.' Then the verse descended:

﴿ اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴾

'The Hour has drawn near and the moon has been cleft asunder'

"including His statement:

﴿ سِحْرٌ مُّسْتَمِرٌّ ﴾

'...this is continuous magic.' "

[Sūrah al-Qamar 54:2]

Aṭ-Ṭabarānī transmitted this *ḥadīth* in *al-Mu'jam al-Kabīr*, vol. 11, p. 250. Ibn Kathīr said in *al-Bidāyah wan-Nihāyah*, "Its chain is *jayyid*."

قال الحاكم (ج ٢ ص ٤٧١): أخبرنا أبو زكريا العنبري حدثنا محمد بن عبد السلام حدثنا إسحاق أنبأ عبد الرزاق أنبأ ابن عيينة ومحمد بن مسلم عن ابن أبي نجيح عن مجاهد عن أبي معمر عن عبد الله بن مسعود قال: رأيت القمر منشقا بشقتين مرتين بمكة قبل مخرج النبي شقة على أبي قبيس وشقة على السُوَيداء فقالوا: سحر القمر فنزلت: (اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ) يقول كما رأيتم القمر منشقا فإن الذي أخبرتكم عن اقتراب الساعة حق. هذا حديث صحيح على شرط الشيخين ولم يخرجاه بهذه السياقة إنما اتفقا على حديث أبي معمر عن عبد الله مختصرا.

'Abdullāh ibn Mas'ūd ﷺ said, "I saw the moon split into two halves twice in Makkah before the Prophet ﷺ had left (for Madīnah). One half was over the mountain Abī Qabīs and the other half was over as-Suwaydā' (an area outside Makkah that has a mountain). So they said, 'He performed magic on the moon.' Then it descended:

﴿ اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴾

'The Hour has drawn near and the moon has been cleft asunder.'

"He is saying, as you saw the moon split, indeed, what I have told you about the Hour drawing near is true."

Al-Ḥākim transmitted this *ḥadīth* in *al-Mustadrak*, vol. 2, p. 471, and he ruled it to be authentic according to the standards of the two Shaykhs (al-Bukhārī and Muslim). Shaykh Muqbil رحمه الله commented, "It is as al-Ḥākim said."

Verse 47

His, the Exalted One's, statement:

﴿ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴾

Verily the criminals are in error (in this world) and they will burn (in the Fire).

[Sūrah al-Qamar 54:48-49]

قال الإمام البخاري في خلق أفعال العباد ص (١٩): حدثنا محمد بن يوسف حدثنا يونس ابن الحارث حدثنا عمرو بن شعيب عن أبيه عن جده قال: نزلت هذه الآية: (إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ) في أهل القدر. ويروى فيه عن ابن عباس ومعاذ بن أنس رضي الله عنهم.

'Abdullāh ibn 'Amr ﷺ said, "This verse descended:

﴿ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴾

'Verily the criminals are in error'

"because of the people who deny divine decree."

Al-Bukhārī transmitted this *ḥadīth* in *Khalq Af'āl al-'Ibād*, p. 19, and he said, "And it has been narrated on Ibn 'Abbās and Mu'ādh ibn Anas ﷺ." And aṭ-Ṭabarānī transmitted a similar *ḥadīth* on Zurārah in *al-Mu'jam al-Kabīr*, vol. 5, p. 276. Shaykh Muqbil رحمه الله commented, "In its chain is the son of Zurārah, who is *mubham* (his name is not known)."

Verses 48-49

His, the Exalted One's, statement:

﴿ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ ﴾

The day they will be dragged into the Fire on their faces. Taste the touch of Hell. Verily We have

created all things with divine decree.

[Sūrah al-Qamar 54:48-49]

قال الإمام مسلم (٢٦٥٦): حدثنا أبو بكر بن أبي شيبة وأبو كريب قالا حدثنا وكيع عن سفيان عن زياد بن إسماعيل عن محمد بن عباد بن جعفر المخزومي عن أبي هريرة قال: جاء مشركو قريش يخاصمون رسول الله في القدر فنزلت: (يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ) (إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ).

Abū Hurayrah ﷺ said, "The polytheists of the Quraysh came to the Messenger of Allāh ﷺ to dispute with him about divine decree. Then the verse descended:

﴿ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴾

'The day they will be dragged into the Fire on their faces. Taste the touch of Hell.'

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

'Verily We have created all things with divine decree.' "

Muslim has transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2656). In the chain is Ziyād ibn Ismā'īl, who is a weak narrator; however, Shaykh Muqbil رحمه الله said, "The *ḥadīth* is strengthened by the supporting *aḥādīth* that I mentioned, and Allāh knows best."

Verse 82

His, the Exalted One's, statement:

﴿ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴾

And instead (of thanking Allāh) for the provision He gives you, you deny Him!

[Sūrah al-Wāqi'ah 56:82]

قال الإمام مسلم (٧٣): وحدثني عباس بن عبد العظيم العنبري حدثنا النضر بن محمد حدثنا عكرمة وهو ابن عمار حدثنا أبو زميل قال حدثني ابن عباس قال: مطر الناس على عهد النبي فقال النبي: أصبح من الناس شاكر ومنهم كافر قالوا: هذه رحمة الله وقال بعضهم: لقد صدق نوء كذا وكذا قال فنزلت هذه الآية: (فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ) حتى بلغ: (وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ).

Ibn 'Abbās ﷺ said, "It rained during the time of the Prophet ﷺ and he said, "Some of the people have awoken thankful and some of them have awoken as disbelievers. They (the thankful) said, 'This [rain] is a mercy from Allāh,' while some of them (the disbelievers) said, 'Such-and-such star proved to be true.'[136] Then this verse descended:

[136] Shaykh Ibn al-'Uthaymīn said in *al-Qawl al-Mufīd 'Alā Kitāb at-Tawḥīd*, vol. 2, p. 157, "Attributing the rain to a star is of three types:

1) Attributing the creation (of rain to a star). This is major shirk.

2) Attributing the causing factor (of rain to a star). This is minor shirk.

3) Attributing the time (of rain to a star). This is permissible... meaning, the rain came at the time of this star."

﴿ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴾

'So I swear by the setting positions of the stars...'

[Sūrah al-Wāqi'ah 56:74]

"reaching:

﴿ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴾

'And instead (of thanking Allāh) for the provision He gives you, you deny Him!' "

This *ḥadīth* has been transmitted by Muslim in his *Ṣaḥīḥ* (73). An-Nawawī said, in his explanation of *Ṣaḥīḥ Muslim*, "Shaykh Abū 'Amr رحمه الله said, 'He does not mean that all of this descended because of their statement about the stars, for verily the matter concerning [the preceding verses] and their explanation oppose this. Rather, the only thing that descended because of that was His ﷻ statement:

﴿ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴾

"And instead (of thanking Allāh) for the provision He gives you, you deny Him!"

" 'while the rest descended because of something else; however, they were joined together during the time of revelation, so they all were mentioned because of that.' "

Shaykh Abū 'Amr رحمه الله then said, "And what supports this is the fact that in some narrations of this *ḥadīth* on Ibn 'Abbās رضي الله عنهما, only this small portion was mentioned."

SŪRAH AL-MUJĀDILAH

Verse 1

His, the Exalted One's, statement:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا ﴾

Indeed Allāh has heard the statement of she who disputes with you concerning her husband...

[Sūrah al-Mujādilah 58:1]

قال الإمام أحمد (ج ٦ ص ٤٦): ثنا أبو معاوية ثنا الأعمش عن تميم بن سلمة عن عروة عن عائشة قالت: الحمد لله الذي وسع سمعه الأصوات لقد جاءت المجادلة إلى النبي تكلمه وأنا في ناحية البيت ما أسمع ما تقول فأنزل الله عز وجل: (قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا) إلى آخر الآية.

'Āishah ﷺ said, "All praise is due to Allāh, the One whose hearing encompasses all voices. Indeed the woman who disputed about her husband came to the Prophet ﷺ and spoke to him while I was in a section of the house where I could not hear what she said. Then Allāh ﷻ sent down the following verse:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا ﴾

'Indeed Allāh has heard the statement of she who disputes with you concerning her husband...' "

This *ḥadīth* has been transmitted by Imām Aḥmad in his *Musnad*, vol. 6, p. 46, as well as by al-Ḥākim in *al-Mustadrak*, vol. 2, p. 481; he considered it to have an authentic chain and adh-Dhahabī did not

oppose his view.

Verse 8

His, the Exalted One's, statement:

﴿ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ﴾

And when they come to you, they greet you with a greeting with which Allāh greets you not...

[Sūrah al-Mujādilah 58:8]

قال الإمام أحمد (ج ٢ ص ١٧٠): ثنا عبد الصمد ثنا حماد عن عطاء بن السائب عن أبيه عن عبد الله بن عمرو أن اليهود كانوا يقولون لرسول الله: سام عليك ثم يقولون في أنفسهم لولا يعذبنا الله بما نقول فنزلت هذه الآية: (وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ) إلى آخر الآية.

'Abdullāh ibn 'Amr ﷺ narrated that the Jews used to say "*Sām 'alayk* (may death be upon you)" to the Messenger of Allāh ﷺ. Then they would say to themselves, "If only Allāh would punish us for what we say." Then this verse descended:

﴿ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ﴾

And when they come to you, they greet you with a greeting with which Allāh greets you not...

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 2, p. 170. Al-Haythamī said in *Majma' az-Zawā'id*, vol. 7, p. 122, "Its chain is *jayyid* because Ḥammād heard from 'Aṭā' ibn as-Sā'ib while he was in a state of good health (before his memory deteriorated)."

قال الإمام مسلم (٢١٦٥ / ١١): حدثنا أبو كريب حدثنا أبو معاوية عن الأعمش عن مسلم عن مسروق عن عائشة قالت: أتى النبي أناس من اليهود فقالوا: السام عليك يا أبا القاسم قال: وعليكم قالت عائشة قلت: بل عليكم

السام والذام فقال رسول الله: يا عائشة لا تكوني فاحشة فقالت: ما سمعت ما قالوا فقال: أو ليس قد رددت عليهم الذي قالوا قلت: وعليكم.

حدثناه إسحاق بن إبراهيم أخبرنا يعلى بن عبيد حدثنا الأعمش بهذا الإسناد غير أنه قال: ففطنت بهم عائشة فسبتهم فقال رسول الله: مه يا عائشة فإن الله لا يحب الفحش والتفحش. وزاد فأنزل الله عز وجل: (وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ) إلى آخر الآية.

'Āishah ﷺ said, "A group of people from the Jews came to the Prophet ﷺ and said, '*As-sām 'alayk* (may death be upon you), O Abal-Qāsim.' He said, 'And upon you.' I replied, 'Rather, may death and disgrace be upon you!' The Messenger of Allāh ﷺ said, 'O 'Āishah, do not be a foul mouth.' I said, 'Did you not hear what they said?' He said, 'Did I not reply to what they said? I said, "And upon you."' "

In another narration of this *ḥadīth* it reads, " 'Āishah caught on to what they said, and she threw insults at them. The Messenger of Allāh ﷺ said to her, 'Restrain yourself, O 'Āishah, for verily Allāh does not love indecency or obscenity.' Then Allāh ﷻ revealed the following:

﴿ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ﴾

'And when they come to you, they greet you with a greeting with which Allāh greets you not...' "

This *ḥadīth* has been transmitted by Muslim in his *Ṣaḥīḥ* (2165/11).

Verse 14

His, the Exalted One's, statement:

﴿ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴾

And they swear on a lie while they know.

[Sūrah al-Mujādilah 58:14]

قال الإمام أحمد (ج ١ ص ٢٤٠): ثنا محمد بن جعفر ثنا شعبة عن سماك بن حرب عن سعيد بن جبير عن ابن عباس قال: قال رسول الله: يدخل عليكم رجل ينظر بعين شيطان أو بعيني شيطان قال: فدخل رجل أزرق فقال: يا محمد علام سببتني أو شتمتنى أو نحو هذا قال: وجعل يحلف قال: فنزلت هذه الآية في المجادلة: (وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ) والآية الأخرى.

Ibn 'Abbās ﷺ said, "The Messenger of Allāh ﷺ said, 'A man will come to you looking with the eye of a devil,' or, 'the two eyes of a devil.' A blue-eyed man then entered and said, 'O Muḥammad, why do you revile me or abuse me?' or something similar to that.[137] So the man then started to swear, and thereafter this verse in Sūrah al-Mujādilah descended:

﴿ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴾

'And they swear on a lie while they know...'

"along with the other verse."[138]

Imām Aḥmad transmitted this *ḥadīth* in his *Musnad*, vol. 1, p. 240. In some narrations of this *ḥadīth,* verse 74 of Sūrah at-Tawbah was mentioned:

﴿ يَحْلِفُونَ بِاللَّهِ مَا قَالُوا ﴾

---

[137] In this narration of the *ḥadīth,* it was the man who said to the Prophet ﷺ, "Why do you revile me?" Shaykh Aḥmad Shākir explained in his footnotes on the *Musnad* of Imām Aḥmad, vol. 4, p. 16, that this is a mistake, and what is correct from other narrations is that the Prophet ﷺ said to the man, "Why do you and your comrades revile me?"

[138] In other narrations of this *ḥadīth* in the *Musnad* of Imām Aḥmad, verse 18 of Sūrah al-Mujādilah was mentioned:

﴿ فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ ﴾

...then they will swear to Him as they swear to you...

They swear by Allāh that they said nothing (bad)…

Shaykh Muqbil رحمه الله said about this, "Either the two verses were revealed for one reason, or Simāk ibn Ḥarb (a narrator in the chain) was inconsistent in it (this *ḥadīth*). Indeed, he is known to be inconsistent in *ḥadīth,* especially after he grew old, and Allāh knows best. Also, it is more likely that the verse in Sūrah al-Mujādilah was the verse that descended, because the one who narrates on him is Shu'bah, who heard from him earlier, before his old age, as is mentioned in *Tahdhīb at-Tahdhīb*."

SŪRAH AL-ḤASHR

قال الإمام البخاري (٤٨٨٢): حدثنا محمد بن عبد الرحيم حدثنا سعيد بن سليمان حدثنا هشيم أخبرنا أبو بشر عن سعيد بن جبير قال قلت لابن عباس: سورة التوبة قال: التوبة هي الفاضحة ما زالت تنزل ومنهم ومنهم حتى ظنوا أنها لن تبقي أحدا منهم إلا ذكر فيها قال قلت: سورة الأنفال قال: نزلت في بدر قال قلت: سورة الحشر قال: نزلت في بني النضير.

Sa'īd ibn Jubayr said, "I said to Ibn 'Abbās ﷺ, 'Sūrah at-Tawbah?' He said, 'Sūrah at-Tawbah is *al-Fāḍiḥah* (the exposing chapter). It continued to descend, stating, "And amongst them, and amongst them," until they (the hypocrites) thought it would not let a single one of them go unmentioned.'

"I said, 'Sūrah al-Anfāl?' He replied, 'It descended because of Badr.' I continued, 'Sūrah al-Ḥashr?' He said, 'It descended because of the tribe Banī an-Naḍīr (a tribe of the Jews).' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4882), as well as Muslim in his *Ṣaḥīḥ* (3031).

Verses 1-2

His, the Exalted One's, statement:

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ﴾

Whatsoever is in the heavens and whatsoever is on

earth glorifies Allāh...

[Sūrah al-Ḥashr 59:1]

قال الحاكم (ج ٢ ص ٤٨٣): أخبرني أبو عبد الله محمد بن علي الصنعاني بمكة حدثنا علي بن المبارك الصنعاني حدثنا زيد بن المبارك الصنعاني حدثنا محمد بن ثور عن معمر عن الزهري عن عروة عن عائشة قالت: كانت غزوة بني النضير وهم طائفة من اليهود على رأس ستة أشهر من وقعة بدر وكان منزلهم ونخلهم بناحية المدينة فحاصرهم رسول الله حتى نزلوا على الجلاء وعلى أن لهم ما أقلت الإبل من الأمتعة والأموال إلا الحلقة يعني السلاح فأنزل الله فيهم: (سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ) إلى قوله: (لِأَوَّلِ الْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا) فقاتلهم النبي حتى صالحهم على الجلاء فأجلاهم إلى الشام وكانوا من سبط لم يصبهم جلاء فيما خلا وكان الله قد كتب عليهم ذلك ولولا ذلك لعذبهم في الدنيا بالقتل والسبي وأما قوله: (لِأَوَّلِ الْحَشْرِ) فكان جلاؤهم ذلك أول حشر في الدنيا إلى الشام. هذا حديث صحيح على شرط الشيخين ولم يخرجاه.

'Āishah ﷺ stated, "The battle of the tribe Banī an-Naḍīr, a group of Jews, occurred six months after the Battle of Badr. Their houses and date palm groves were located in a section of Madīnah. The Messenger of Allāh ﷺ surrounded them until they finally conceded to being dislodged, on condition that they could keep whatever wealth and belongings their camels could carry, except for weapons. Then Allāh sent down the following because of them:

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ﴾

'Whatsoever is in the heavens and whatsoever is on earth glorifies Allāh...'

"including His statement:

﴿ لِأَوَّلِ الْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا ﴾

'...at the first gathering. You did not think that

they would leave...'

[Sūrah al-Ḥashr 59:2]

"The Prophet ﷺ fought them until finally making a treaty with them, with the condition that they be dislodged and ousted to Shām. They were from a tribe of the Jews that had never previously been ousted. Allāh ordained that for them, and if it were not for that, He would have punished them in this world with killing and capture. As for His statement:

﴿ لِأَوَّلِ الْحَشْرِ ﴾

'...at the first gathering...'

"Their dislodgement was the first gathering in this world, when they were ousted to Shām."

This *ḥadīth* has been transmitted by al-Ḥākim in *al-Mustadrak*, vol. 2, p. 483, and he classified it to be authentic according to the standards of the two Shaykhs (al-Bukhārī and Muslim). Shaykh Muqbil رحمه الله commented, "That is what al-Ḥākim رحمه الله has said, and the *ḥadīth* is authentic; however, it does not meet the standards of the two Shaykhs because they did not transmit (the *aḥādīth*) of Zayd ibn al-Mubārak and Muḥammad ibn Thawr."

Verse 5

His, the Exalted One's, statement:

﴿ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ ﴾

What you cut down of the palm trees or left standing on their trunks, it was by the permission of Allāh...

[Sūrah al-Ḥashr 59:5]

قال الإمام البخاري (٤٠٣١): حدثنا آدم حدثنا الليث عن نافع عن ابن عمر قال: حرق رسول الله نخل بني النضير وقطع وهي البويرة فنزلت: (مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ).

Ibn 'Umar ﷺ said, "The Messenger of Allāh ﷺ burned the date palms that belonged to the tribe of Banī an-Naḍīr and cut them down. That was at al-Buwayrah.[139] Then the following verse descended:

﴿ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ ﴾

'What you cut down of the palm trees or left standing on their trunks, it was by the permission of Allāh…' "

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4031), as well as by Muslim in his *Ṣaḥīḥ* (1746).

قال الإمام الترمذي (٣٣٠٣): حدثنا الحسن بن محمد الزعفراني حدثنا عفان بن مسلم حدثنا حفص ابن غياث حدثنا حبيب بن أبي عمرة عن سعيد بن جبير عن ابن عباس في قول الله عز وجل: (مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا) قال: اللينة النخلة: (مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا) قال: استنزلوهم من حصونهم قال: وأمروا بقطع النخل فحك في صدورهم فقال المسلمون: قد قطعنا بعضا وتركنا بعضا فلنسألن رسول الله: هل لنا فيما قطعنا من أجر وهل علينا فيما تركنا من وزر فأنزل الله تعالى: (مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا) الآية.

قال أبو عيسى: هذا حديث حسن غريب وروى بعضهم هذا الحديث عن حفص بن غياث عن حبيب بن أبي عمرة عن سعيد بن جبير مرسلا ولم يذكر فيه عن ابن عباس حدثني بذلك عبد الله بن عبد الرحمن حدثنا مروان بن معاوية عن

[139] Al-Buwayrah is a place located between Madīnah and Tīmā'.

حفص بن غياث عن حبيب بن أبي عمرة عن سعيد بن جبير عن النبي صلى الله عليه وسلم مرسلا.

On Ibn 'Abbās ﷺ concerning the statement of Allāh ﷻ:

﴿ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا ﴾

What you cut down of the palm trees or left standing on their trunks…

He said, "*Al-līnah* is the date palm."

﴿ وَلِيُخْزِيَ الْفَاسِقِينَ ﴾

…that He may disgrace the disobedient.

He stated, "They forced them out of their fortresses and they were ordered to cut down the date palms, which had a deep effect on them. The Muslims said, 'We have cut down some and left others standing. Indeed we will ask the Messenger of Allāh ﷺ if there is any reward for us for what we cut down and any sin on us for what we left standing.' Then Allāh sent down:

﴿ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا ﴾

'What you cut down of the palm trees or left standing on their trunks…' "

At-Tirmidhī transmitted this *ḥadīth* in his *Jāmi'* (3303) and classified it to be *ḥasan gharīb.*

Verse 9

His, the Exalted One's, statement:

﴿ وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾

And they give them preference over themselves, even though they are in need…

[Sūrah al-Ḥashr 59:9]

قال الإمام البخاري (٣٧٩٨): حدثنا مسدد حدثنا عبد الله بن داود عن فضيل بن غزوان عن أبي حازم عن أبي هريرة أن رجلا أتى النبي فبعث إلى نسائه فقلن: ما معنا إلا الماء فقال رسول الله: من يضم أو يضيف هذا فقال رجل من الأنصار: أنا فانطلق به إلى امرأته فقال: أكرمي ضيف رسول الله فقالت: ما عندنا إلا قوت صبياني فقال: هيئي طعامك وأصبحي سراجك ونومي صبيانك إذا أرادوا عشاء فهيأت طعامها وأصبحت سراجها ونومت صبيانها ثم قامت كأنها تصلح سراجها فأطفأته فجعلا يريانه أنهما يأكلان فباتا طاويين فلما أصبح غدا إلى رسول الله فقال: ضحك الله الليلة أو عجب من فعالكما فأنزل الله: (وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ).

Abū Hurayrah ﷺ narrated that a man came to the Prophet ﷺ, so [the Prophet] sent (someone) to his wives [requesting food]. They replied, "We have nothing but water." The Messenger of Allāh ﷺ then asked, "Who will take in or receive this person as a guest?" A man from the Anṣār said, "I will."

So he brought the man with him to his wife and said, "Be hospitable to the guest of the Messenger of Allāh ﷺ." She said, "We have nothing except the food for my children." He said, "Prepare your food and light your lamp, and put your children to sleep when they want dinner." She then prepared her food, lit her lamp, and put her children to sleep. Then she stood and acted as if she was fixing her lamp, and she put it out. Then the two (the husband and wife) acted as if they were eating, and they spent the night in hunger.

When he (the husband) woke up in the morning, he went to the Messenger of Allāh ﷺ and [the Prophet] said, "Allāh laughed (or 'was amazed')[140] last night at what you two did."

[140] Shaykh Ibn al-'Uthaymīn ﷺ explained in his explanation of *al-'Aqīdah al-Wāsiṭiyyah*, vol. 2, p. 27, that amazement can have two different reasons. He said, "The first reason:

Then Allāh sent down:

﴿ وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

And they give them preference over themselves, even though they are in need. And whoever is saved from the stinginess of his own soul, they are the successful [ones].

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (3798), as well as Muslim in his *Ṣaḥīḥ* (2054).

(When) the causes for the thing are not known to the one being amazed; it comes to him unexpectedly, without notice. It is not possible to ascribe this to Allāh ﷻ because Allāh knows everything. Nothing on earth or in the heavens is hidden to him.

"The second [reason]: When the reason for this thing goes against its peers and against the norm, without any deficiency on the part of the one being amazed, in which [the one being amazed at] does something strange that does not normally happen from the likes of him. This is an affirmed attribute of Allāh."

SŪRAH AL-MUMTAḤANAH

Verse 10

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ﴾

O you who believe, when believing women come to you as emigrants, examine them...

[Sūrah al-Mumtaḥanah 60:10]

قال الإمام البخاري (٢٧١١) (٢٧١٢): حدثنا يحيى بن بكير حدثنا الليث عن عقيل عن ابن شهاب قال أخبرني عروة بن الزبير أنه سمع مروان والمسور بن مخرمة يخبران عن أصحاب رسول الله قال: لما كاتب سهيل بن عمرو يومئذ كان فيما اشترط سهيل بن عمرو على النبي أنه لا يأتيك منا أحد وإن كان على دينك إلا رددته إلينا وخليت بيننا وبينه فكره المؤمنون ذلك وامتعضوا منه وأبى سهيل إلا ذلك فكاتبه النبي على ذلك فرد يومئذ أبا جندل إلى أبيه سهيل بن عمرو ولم يأته أحد من الرجال إلا رده في تلك المدة وإن كان مسلما وجاء المؤمنات مهاجرات وكانت أم كلثوم بنت عقبة بن أبي معيط ممن خرج إلى رسول الله يومئذ وهي عاتق فجاء أهلها يسألون النبي أن يرجعها إليهم فلم يرجعها إليهم لما أنزل الله فيهن: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۖ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ) إلى قوله: (وَلَا هُمْ يَحِلُّونَ لَهُنَّ).

(٢٧١٣): قال عروة: فأخبرتني عائشة أن رسول الله كان يمتحنهن بهذه الآية: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ) إلى: (غَفُورٌ

رَّحِيمٌ) قال عروة: قالت عائشة: فمن أقر بهذا الشرط منهن قال لها رسول الله: قد بايعتك كلاما يكلمها به والله ما مست يده يد امرأة قط في المبايعة وما بايعهن إلا بقوله.

Marwān and al-Miswar ibn Makhramah ﷺ narrated about the Companions of the Messenger of Allāh ﷺ, saying, "On the day when Suhayl ibn 'Amr made the treaty (at al-Ḥudaybiyyah), one of the conditions that Suhayl ibn 'Amr proposed to the Prophet ﷺ was that not a single one of us be would be permitted to go the Prophet (from Makkah), even as a Muslim, except that the Prophet would be required to send him back to the disbelievers. The believers disliked and resented this proposal, but Suhayl insisted, so the Prophet ﷺ made a treaty with him [based] on that (condition). That same day, he sent Abū Jandal back to his father, Suhayl ibn 'Amr. Not a single man came to him during that time except that he sent him back, even if he was Muslim.

"On one occasion, the believing women came to make *hijrah*. Umm Kulthūm bint 'Uqbah ibn Abī Mu'ayṭ was one of those who went to the Messenger of Allāh ﷺ on that day [as an emigrant]. During this time, she was a young lady. Her family came to the Prophet ﷺ, requesting that he send her back to them, but he refused after Allāh sent down the following in their regard:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۖ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ﴾

'When believing women come to you as emigrants, examine them. Allāh knows best as to their faith…'

"including:

﴿ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ﴾

'…nor are they (the disbelievers) lawful for them (the believing women).' "

'Urwah stated, " 'Āishah narrated to me that the Messenger of Allāh ﷺ used to examine them with this verse:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ﴾

'O you who believe, when believing women come to you as emigrants, examine them...'

"including:

﴿ غَفُورٌ رَّحِيمٌ ﴾

'...Oft-Forgiving, Most Merciful' "

[Sūrah al-Mumtaḥanah 60:10-12]

'Urwah continued, " 'Āishah said, 'The Messenger of Allāh ﷺ would say to any of them who accepted this condition, "I accept your pledge of allegiance," a simple statement. By Allāh, his hand never touched the hand of a woman when taking their pledge of allegiance. He would only accept their pledges through verbal confirmation.' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (2711, 2712, and 2713).

SŪRAH AṢ-ṢAFF

قال الإمام الدارمي (ج ٢ ص ٢٠٠): أخبرنا محمد بن كثير عن الأوزاعي عن يحيى بن أبي كثير عن أبي سلمة عن عبد الله بن سلام قال: قعدنا نفر من أصحاب رسول الله فتذاكرنا فقلنا: لو نعلم أي الأعمال أحب إلى الله تعالى لعملناه فأنزل الله تعالى: (سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝١ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢ كَبُرَ مَقْتًا) حتى ختمها. قال عبد الله: فقرأها علينا رسول الله حتى ختمها قال أبو سلمة: فقرأها علينا ابن سلام قال يحيى: فقرأها علينا أبو سلمة وقرأها علينا يحيى وقرأها علينا الأوزاعي وقرأها علينا محمد.

Ad-Dārimī stated in his *Musnad*, vol. 2, p. 200, "Muḥammad ibn Kathīr narrated to us on al-Awzā'ī, on Yaḥyā ibn Abī Kathīr, on Abī Salamah, on 'Abdillāh ibn Salām ﷺ, that he said, 'We, a group of Companions of the Messenger of Allāh ﷺ, sat down and began talking to one another. We said, "If only we knew which deed is most beloved to Allāh ﷻ, we would perform it." Then Allāh ﷻ sent down:

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝١ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢ كَبُرَ مَقْتًا ﴾

"Whatsoever is in the heavens and whatsoever is on earth glorifies Allāh, and He is the All-Mighty, the All-Wise. O you who believe, why do you say that which you do not do? Most hateful it is…" ' "

[Sūrah aṣ-Ṣaff 61:1-2]

"'Abdullāh said, 'The Messenger of Allāh ﷺ recited it to us completely.' Abū Salamah said, 'Ibn Salām recited it to us.' Yaḥyā said, 'Abū Salamah recited it to us.' (Al-Awzā'ī) said, 'Yaḥyā recited it to us.' (Muḥammad said), 'Al-Awzā'ī recited it to us.' (Ad-Dārimī said), 'Muḥammad recited it to us.'"[141]

Imām Aḥmad has also transmitted this *ḥadīth* in his *Musnad*, vol. 5, p. 452, as well as others. Al-Ḥāfidḥ Ibn Ḥajar said in his explanation of *Nukhbah al-Fikar*, "Indeed it is the most authentic of the *musalsalāt* (plural of *musalsal*)."

[141] In the science of *ḥadith*, this *ḥadīth* is called *musalsal*. *Musalsal* is a type of *ḥadīth* in which the people of the chain follow one another in sequence in a particular characteristic or in a manner of narrating. In this *ḥadīth,* each shaykh recited to his student Sūrah aṣ-Ṣaff.

SŪRAH AL-JUMU'AH

Verse 11

His, the Exalted One's, statement:

﴿ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ﴾

And when they see some trade or some amusement, they disperse to it and leave you standing...

[Sūrah al-Jumu'ah 62:11]

قال الإمام البخاري (٩٣٦): حدثنا معاوية بن عمرو قال حدثنا زائدة عن حصين عن سالم ابن أبي الجعد قال حدثنا جابر بن عبد الله قال: بينما نحن نصلي مع النبي إذ أقبلت عير تحمل طعاما فالتفتوا إليها حتى ما بقي مع النبي إلا اثنا عشر رجلا فنزلت هذه الآية: (وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا).

Jābir ibn 'Abdillāh ﷺ stated, "While we were praying[142] with the Prophet ﷺ, a caravan carrying food suddenly arrived. Consequently, a bunch of [the Companions] headed for it, such that only twelve men remained with the Prophet ﷺ. The verse in question descended as a result:

﴿ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ﴾

'And when they see some trade or some amusement, they disperse to it and leave you standing...'"

[142] In another narration of this *hadīth* in *Muslim*, the wording was, "While the Messenger of Allāh ﷺ was giving the sermon." Al-Ḥāfidh Ibn Ḥajar said in *Fath al-Bārī*, in the explanation of *hadīth* 936, "So due to this, his statement, 'While we were praying,' means 'while we were waiting for the prayer.'"

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (936), as well as Muslim in his *Ṣaḥīḥ* (863).

قال الإمام ابن جرير (ج ٢٣ ص ٣٨٨): حدثنا محمد بن سهل بن عسكر قال ثنا يحيى بن صالح قال ثنا سليمان بن بلال عن جعفر بن محمد عن أبيه عن جابر بن عبد الله قال: كان الجواري إذا نكحوا كانوا يمرون بالكَبَر والمزامير ويتركون النبي قائما على المنبر وينفضون إليها فأنزل الله: (وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا).

قال السيوطي في الدر المنثور (ج ٦ ص ٢٢١): وأخرج ابن جرير وابن المنذر عن جابر ابن عبد الله أن النبي كان يخطب الناس يوم الجمعة فإذا كان نكاح لعب أهله وعزفوا ومروا باللهو على المسجد وإذا نزل بالبطحاء جلب قال وكانت البطحاء مجلسا بفناء المسجد الذي يلي بقيع الغرقد وكانت الأعراب إذا جلبوا الخيل والإبل والغنم وبضائع الأعراب نزلوا البطحاء فإذا سمع ذلك من يقعد للخطبة قاموا للهو والتجارة وتركوه قائما فعاتب الله المؤمنين لنبيه فقال: (وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا).

Jābir ibn 'Abdillāh ﷺ narrated that the Prophet ﷺ used to deliver a sermon to the people on the day of *Jumu'ah,* and whenever there was a wedding taking place, the family of the newlyweds would play music and pass by the *masjid* with their entertainment. Moreover, when an import would arrive at al-Bathā, which was a sitting area in the open space on the side of the *masjid,* next to the graveyard Baqī' al-Gharqad, where the desert Arabs would bring camels, sheep, and other merchandise of the Bedouins for sale, the people sitting in the *Jumu'ah* sermon would go to the amusement and trade, and leave him (the Prophet) standing.

"As a result, Allāh censured the believers on behalf of His Prophet ﷺ, saying:

﴿ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ﴾

'And when they see some trade or some amusement, they disperse to it and leave you standing...' "

As-Suyūṭī mentioned this *ḥadīth* in *ad-Durr al-Manthūr*, vol. 6, p. 221, and stated that it has been transmitted by Ibn Jarīr and Ibn al-Mundhir. Furthermore, in the *Tafsīr* of Ibn Jarīr, vol. 23, p. 388, a small portion of this *ḥadīth* was mentioned. Shaykh Muqbil رحمه الله commented on the chain of Ibn Jarīr, saying, "The people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)." The Shaykh also stated in the footnote of the latest edition, "I only quoted it from *ad-Durr al-Manthūr* because the wording of aṭ-Ṭabarī (Ibn Jarīr) is not clear and because in it, two reasons were mentioned together."

SŪRAH AL-MUNĀFIQŪN

Verse 1

His, the Exalted One's, statement:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ ﴾

When the hypocrites come to you...

[Sūrah al-Munāfiqūn 63:1]

قال الإمام البخاري (٤٩٠٠): حدثنا عبد الله بن رجاء حدثنا إسرائيل عن أبي إسحاق عن زيد بن أرقم قال: كنت في غزاة فسمعت عبد الله بن أبي يقول: لا تنفقوا على من عند رسول الله حتى ينفضوا من حوله ولئن رجعنا من عنده ليخرجن الأعز منها الأذل فذكرت ذلك لعمي أو لعمر فذكره للنبي فدعاني فحدثته فأرسل رسول الله إلى عبد الله بن أبي وأصحابه فحلفوا ما قالوا فكذبني رسول الله وصدقه فأصابني هم لم يصبني مثله قط فجلست في البيت فقال لي عمي: ما أردت إلى أن كذبك رسول الله ومقتك فأنزل الله تعالى: (إِذَا جَاءَكَ الْمُنَافِقُونَ) فبعث إلي النبي فقرأ فقال: إن الله قد صدقك يا زيد.

Zayd ibn Arqam ﷺ said, "I was on a military expedition when I heard 'Abdullāh ibn Ubayy say, 'Do not financially support those who are with the Messenger of Allāh, so that they may disperse from him,' and, 'If we return after being with him, then indeed the mightier one will expel the lowliest one from that place.' So I mentioned that to my uncle or to 'Umar, who mentioned it to the Prophet ﷺ. He then summoned me, so I went and told him about that. The Messenger of Allāh ﷺ then sent for 'Abdullāh ibn Ubayy and his companions. They swore they did not say [what I had told

the Messenger of Allāh], and he believed them instead of me.

"I was stricken with grief, the likes of which I have never experienced, so I sat in the house. My uncle said to me, 'What where you trying to do that led the Messenger of Allāh ﷺ to disbelieve [in what you have said] and detest you?'

"Then Allāh ﷻ sent down:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ ﴾

'When the hypocrites come to you…'

"The Prophet ﷺ sent for me, recited it, and said, 'Verily Allāh has confirmed your truthfulness, O Zayd.' "

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4900), as well as Muslim in his *Ṣaḥīḥ* (2772).

Verse 7

His, the Exalted One's, statement:

﴿ هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا ﴾

They are the ones who say, 'Do not financially support …'

[Sūrah al-Munāfiqūn 63:7]

قال الإمام البخاري (٤٩٠٠): حدثنا عبد الله بن رجاء حدثنا إسرائيل عن أبي إسحاق عن زيد بن أرقم قال: كنت في غزاة فسمعت عبد الله بن أبي يقول: لا تنفقوا على من عند رسول الله حتى ينفضوا من حوله ولئن رجعنا من عنده ليخرجن الأعز منها الأذل فذكرت ذلك لعمي أو لعمر فذكره للنبي فدعاني فحدثته فأرسل رسول الله إلى عبد الله بن أبي وأصحابه فحلفوا ما قالوا فكذبني رسول الله وصدقه فأصابني هم لم يصبني مثله قط فجلست في البيت فقال لي

عمي: ما أردت إلى أن كذبك رسول الله ومقتك فأنزل الله تعالى: (هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا) فبعث إلي النبي فقرأ فقال: إن الله قد صدقك يا زيد.

Zayd ibn Arqam ﷺ said, "When 'Abdullāh ibn Ubayy said, 'Do not financially support those who are with the Messenger of Allāh,' and also stated, 'If we return to Madīnah…', I informed the Prophet about his statement, which caused the Anṣār to criticize me, and 'Abdullāh ibn Ubayy swore that he did not say that. I returned to the house and fell asleep. Then the Messenger of Allāh ﷺ summoned me, so I went to him. He said, 'Verily Allāh has confirmed your truthfulness.'

"Thereafter the following verse descended:

﴿ هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا ﴾

'They are the ones who say, 'Do not financially support…' "

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4902).

SŪRAH AT-TAḤRĪM

Verses 1-4

His, the Exalted One's, statement:

﴿ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ﴾

O Prophet, why do you forbid what Allāh has made permissible for you...

[Sūrah at-Taḥrīm 66:1]

قال الإمام البخاري (٥٢٦٧): حدثني الحسن بن محمد بن صباح حدثنا حجاج عن ابن جريج قال زعم عطاء أنه سمع عبيد بن عمير يقول سمعت عائشة أن النبي كان يمكث عند زينب بنت جحش ويشرب عندها عسلا فتواصيت أنا وحفصة أن أيتنا دخل عليها النبي فلتقل: إني أجد منك ريح مغافير أكلت مغافير فدخل على إحداهما فقالت له ذلك فقال: لا بل شربت عسلا عند زينب بنت جحش ولن أعود له فنزلت: (يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ) إلى: (إِن تَتُوبَا إِلَى اللَّهِ) لعائشة وحفصة: (وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ) لقوله: بل شربت عسلا.

'Āishah ﷺ narrated, "The Prophet ﷺ was staying with Zaynab bint Jaḥsh to drink honey with her. So Ḥafṣah and I agreed that whichever of us the Prophet ﷺ was to come to [after being with Zaynab] would say, 'Indeed I smell the aroma of sweet gum [emanating from you]. Have you eaten sweet gum?' He then came to one of them and she said what they had agreed to say, so he said, 'No, rather I drank honey with Zaynab bint Jaḥsh, and I will not do it again.'

"Then this verse descended:

﴿ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّـهُ لَكَ ﴾

'O Prophet, why do you forbid what Allāh has made permissible for you...'

"including:

﴿ إِن تَتُوبَا إِلَى اللَّـهِ ﴾

'If you two turn in repentance to Allāh...'

"because of us ('Āishah and Ḥafṣah).

﴿ وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ ﴾

'And (remember) when the Prophet confidentially mentioned an issue to one of his wives...'

"[This descended] because of his statement, 'Rather, I drank honey.'"

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (5267) and by Muslim in his *Ṣaḥīḥ* (1474/20).

قال الإمام النسائي في التفسير (٦٢٧): أخبرني إبراهيم بن يونس بن محمد نا أبي نا حماد ابن سلمة عن ثابت عن أنس أن رسول الله كانت له أمة يطؤها فلم تزل به عائشة وحفصة حتى حرمها فأنزل الله عز وجل: (يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ) إلى آخر الآية.

Anas ﷺ narrated that the Messenger of Allāh ﷺ used to have a slave girl that he would have sexual relations with. So 'Āishah and Ḥafṣah kept on nagging him about her until he finally made her forbidden for himself.

Then Allāh ﷻ sent down:

﴿ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ﴾

O Prophet, why do you forbid that which Allāh has made permissible for you, seeking to please your wives…

This *ḥadīth* has been transmitted by an-Nasā'ī in his *Tafsīr* (627) and by al-Ḥākim in *al-Mustadrak*, vol. 2, p. 393, who classified it to be authentic according to the standards of Muslim, although they (al-Bukhārī and Muslim) did not transmit it. Adh-Dhahabī was silent in this regard (he did not oppose that classification).

Shaykh Muqbil ﷺ commented, "In it (the chain of al-Ḥākim) is Muḥammad ibn Bukayr al-Ḥaḍramī, who is not from the people of Muslim, and he has been marked in *Tahdhīb at-Tahdhīb,* in accordance to what is in *al-Kamāl,* to be from the people of al-Bukhārī; however, al-Mizzī stated, 'I have not found this narration on him, in the *Ṣaḥīḥ* or in another collection.' Based on this, it is said that the *ḥadīth* is authentic, but not according to the standards of Muslim. Al-Ḥāfidh Ibn Ḥajar said in *Fatḥ al-Bārī,* after ascribing it to an-Nasā'ī, 'Its chain is *ṣaḥīḥ.*' "

قال الإمام البزار كما في كشف الأستار (ج ٣ ص ٧٦-٧٧): حدثنا بشر ثنا ابن رجاء عن إسرائيل عن مسلم عن مجاهد عن ابن عباس: (يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ) قال: نزلت هذه الآية في سُرِّيته. حدثنا محمد بن موسى القطان الواسطي ثنا عاصم بن علي ثنا قيس بن سالم الأفطس عن سعيد ابن جبير عن ابن عباس قال بنحوه. قال البزار: لا نعلمه متصلا عن ابن عباس إلا من هذين الوجهين.

Ibn 'Abbās ﷺ said, "[The verse]:

﴿ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ﴾

'O Prophet, why do you forbid what Allāh has made permissible for you…'

"descended because of [the Prophet's] concubine."

Al-Bazzār transmitted this *ḥadīth,* as mentioned in *Kashf al-Astār*, vol. 3, p. 76. Shaykh Muqbil ﷺ stated, "The chain that al-Bazzār has, which includes Bishr ibn Ādam, is *matrūk* (abandoned), and the chain that comes after it is *ḥasan.*"

قال الضياء المقدسي في المختارة (١٨٩): أخبرنا أبو أحمد عبد الباقي بن عبد الجبار بن عبد الباقي الحرضي الهروي قراءة عليه ونحن نسمع ببغداد قيل له أخبركم أبو شجاع عمر ابن محمد بن عبد الله البسطامي قراءة عليه وأنت تسمع أنا أبو القاسم أحمد بن محمد بن محمد الخليلي أنا أبو القاسم علي بن أحمد بن محمد بن الحسن الخزاعي أنا أبو سعيد الهيثم بن كليب الشاشي ثنا أبو قلابة عبد الملك بن محمد الرقاشي ثنا مسلم بن إبراهيم ثنا جرير بن حازم عن أيوب عن نافع عن ابن عمر عن عمر قال قال: النبي لحفصة لا تحدثي أحدا وإن أم إبراهيم علي حرام فقالت: أتحرم ما أحل الله لك قال: فوالله لا أقربها قال: فلم يقربها نفسها حتى أخبرت عائشة فأنزل الله عز وجل: (قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ). إسناده صحيح.

'Umar ﷺ said, "The Prophet ﷺ said to Ḥafṣah, 'Do not tell anyone. Indeed Umm Ibrāhīm is forbidden to me.' She said, 'Do you make forbidden what Allāh has made permissible for you?' He said, 'By Allāh, I will not go near her.' He refrained from her until Ḥafṣah told 'Āishah. Then Allāh ﷻ sent down:

﴿ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ﴾

'Allāh has already ordained for you the absolution of your oaths…' "

[Sūrah at-Taḥrīm 66:2]

Al-Maqdisī transmitted this *ḥadīth* in *al-Aḥādīth al-Mukhtārah* (189), and al-Ḥāfidh Ibn Kathīr classified its chain to be *ṣaḥīḥ.*

Al-Ḥāfidh Ibn Ḥajar said in *Fatḥ al-Bārī,* in the explanation of *ḥadīth*

4912, "It is possible that the verse was revealed due to both reasons." Shaykh Muqbil ﷺ explained this by saying, "Meaning, his forbiddance of the honey and his female slave." However, ash-Shawkānī said in his *tafsīr*, *Fatḥ al-Qadīr*, vol. 5, p. 252, "These are two authentic reasons for the revelation of the verse. It is possible to harmonize them by saying that both incidents occurred—the story of the honey as well as the story of Māriyah (Umm Ibrāhīm)—causing Qur'ān to descend in both situations, and in both stories he spoke confidentially to one of his wives."

Verse 5

His, the Exalted One's, statement:

﴿ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ ﴾

Perhaps his Lord, if he were to divorce you, will give him better wives than you...

[Sūrah at-Taḥrīm 66:5]

قال الإمام مسلم (١٤٧٩/٣٠): حدثني زهير بن حرب حدثنا عمر بن يونس الحنفي حدثنا عكرمة بن عمار عن سماك أبي زُميل حدثني عبد الله بن عباس حدثني عمر بن الخطاب قال: لما اعتزل نبي الله نساءه قال: دخلت المسجد فإذا الناس ينكتون بالحصى ويقولون: طلق رسول الله نساءه وذلك قبل أن يُؤمرن بالحجاب فقال عمر: فقلت: لأعلمن ذلك اليوم قال: فدخلت على عائشة فقلت: يا بنت أبي بكر أقد بلغ من شأنك أن تؤذي رسول الله فقالت: ما لي وما لك يابن الخطاب عليك بعيبتك قال: فدخلت على حفصة بنت عمر فقلت لها: يا حفصة أقد بلغ من شأنك أن تؤذي رسول الله والله لقد علمت أن رسول الله لا يحبك ولولا أنا لطلقك رسول الله فبكت أشد البكاء فقلت لها: أين رسول الله قالت: هو في خزانته في المشربة.

فدخلت فإذا أنا برباح غلام رسول الله قاعدا على أُسكُفّة المشربة مدلّ رجليه على نقير من خشب وهو جذع يرقى عليه رسول الله وينحدر فناديت: يا رباح

استأذن لي عندك على رسول الله فنظر رباح إلى الغرفة ثم نظر إليّ فلم يقل شيئا ثم قلت: يا رباح استأذن لي عندك على رسول الله فنظر رباح إلى الغرفة ثم نظر إليّ فلم يقل شيئا ثم رفعت صوتي فقلت: يا رباح استأذن لي عندك على رسول الله فإني أظن أن رسول الله ظن أني جئت من أجل حفصة والله لئن أمرني رسول الله بضرب عنقها لأضربن عنقها ورفعت صوتي فأومأ إليّ أن ارقه فدخلت على رسول الله وهو مضطجع على حصير فجلست فأدنى عليه إزاره وليس عليه غيره وإذا الحصير قد أثر في جنبه فنظرت ببصري في خزانة رسول الله فإذا أنا بقبضة من شعير نحو الصاع ومثلها قرظا في ناحية الغرفة وإذا أفيق معلق.

قال: فابتدرت عيناي قال: ما يبكيك يابن الخطاب قلت يا نبي الله وما لي لا أبكي وهذا الحصير قد أثر في جنبك وهذه خزانتك لا أرى فيها إلا ما أرى وذاك قيصر وكسرى في الثمار والأنهار وأنت رسول الله وصفوته وهذه خزانتك فقال: يابن الخطاب ألا ترضى أن تكون لنا الآخرة ولهم الدنيا قلت: بلى قال: ودخلت عليه حين دخلت وأنا أرى الغضب في وجهه فقلت: يا رسول الله ما يشق عليك من شأن النساء فإن كنت طلقتهن فإن الله تعالى معك وملائكته وجبريل وميكائيل وأنا وأبو بكر والمؤمنون معك وقلما تكلمت وأحمد الله بكلام إلا رجوت أن يكون الله يُصدّق قولي الذي أقول ونزلت هذه الآية آية التخيير: (عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ) (وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ).

وكانت عائشة بنت أبي بكر وحفصة تظاهران على سائر نساء النبي فقلت: يا رسول الله أطلقتهن قال: لا قلت: يا رسول الله إني دخلت المسجد والمسلمون ينكتون بالحصى يقولون طلق رسول الله نساءه أفأنزل فأخبرهم أنك لم تطلقهن قال: نعم إن شئت فلم أزل أحدثه حتى تحسر الغضب عن وجهه وحتى كشر فضحك وكان من أحسن الناس ثغرا ثم نزل نبي الله ونزلت ونزلت أتشبث بالجذع ونزل رسول الله كأنما يمشي على الأرض ما يمسه بيده فقلت: يا رسول الله إنما كنت في الغرفة تسعة وعشرين قال: إن الشهر يكون تسعا وعشرين فقمت على باب المسجد فناديت بأعلى صوتي: لم يطلق رسول الله نساءه ونزلت هذه الآية:

(وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ) فكنت أنا استنبطت ذلك الأمر وأنزل الله عز وجل آية التخيير.

'Umar ibn al-Khaṭṭāb ﷺ narrated about when the Prophet of Allāh ﷺ cut off relations with his wives, saying, "I entered the *masjid* and found the people scratching up the ground with pebbles (out of grief), saying, 'The Messenger of Allāh ﷺ has divorced his wives,' and this was before the women were ordered to wear the veil.[143] I said, 'Today I will come to know what happened.' So I went to 'Āishah and asked, 'O daughter of Abū Bakr, have you gone so far as to annoy the Messenger of Allāh ﷺ?' She replied, 'What business do I have with you, O son of al-Khaṭṭāb? Go advise your daughter.'

"So I went to Ḥafṣah bint 'Umar and said to her, 'O Ḥafṣah, have you gone so far as to annoy the Messenger of Allāh ﷺ? By Allāh, you know very well that the Messenger of Allāh ﷺ does not love you, and if it were not for me, the Messenger of Allāh ﷺ would have divorced you.' She then began crying very intensely. I said to her, 'Where is the Messenger of Allāh ﷺ?' She said, 'He is in his storage room in the attic.'

"I went to the storage room and found Rabāḥ, the boy servant of the Messenger of Allāh ﷺ, sitting at the doorstep of the attic with his legs hanging down from the wooden stairs, made from a tree trunk, that the Messenger of Allāh ﷺ used in order to climb up and down. I called out, 'O Rabāḥ, ask permission for me to enter the Messenger of Allāh's ﷺ storage room!' Rabāḥ looked towards the room, then he looked towards me without saying anything, so I repeated, 'O Rabāḥ, ask permission for me to enter the storage room of the Messenger of Allāh ﷺ!' Again, Rabāḥ looked towards the room, then he looked towards me, and he did not say anything, so I raised my voice saying, 'O Rabāḥ, ask permission for me to enter the storage room of the Messenger of Allāh ﷺ; indeed I think that the Messenger of Allāh ﷺ thinks that I have come because of

---

[143] Refer to footnote 65 (p. 139 of this book)

Ḥafṣah! By Allāh, if the Messenger of Allāh ﷺ orders me to strike her neck (chopping off her head), I will indeed strike her neck!'

"He then signaled for me to come up. I entered the Messenger of Allāh's ﷺ room while he was lying down on his side on a mat. I sat down, and he tucked in his *izār* (lower garment), [and I noticed that] he was not wearing anything else. To my surprise, I found that the mat had left an imprint on his side, and I began to look around the storage room of the Messenger of Allāh ﷺ. I saw some barley that measured about one *ṣā'* (four double-handfuls) and the same measurement of sant tree pods in the corner. I also saw a poor quality waterskin hanging (on the wall).

"My eyes began flowing with tears. He asked, 'What makes you cry, O son of al-Khaṭṭāb?' I replied, 'O Prophet of Allāh, why should I not cry while this mat has left an imprint on your side, and I see nothing in your storage room but this [little amount of food], while Caesar (the emperor of Rome) and Kisrā (the emperor of Persia) have fruits and rivers, and you are the Messenger of Allāh ﷺ and His chosen one, yet this is your storage room.' He said, 'O son of al-Khaṭṭāb, are you not pleased that we have the hereafter and they have this life?' I said, 'Certainly!'

"When I entered his room, I saw the anger on his face, so I said, 'O Messenger of Allāh, what in regards to the women has distressed you? Verily, if you have divorced them, then indeed Allāh ﷻ is with you, as well as His angels, Jibrīl, Mikā'īl, and Abū Bakr, I, and the believers are with you.' Rarely, and I praise Allāh, did I make a statement without hoping that Allāh would approve of what I have said. Thereafter, this verse, the verse of the choice, descended:

﴿ عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ ﴾

'Perhaps his Lord, if he were to divorce you, will give him better wives than you...'

﴿ وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴾

'And if you help one another against him, then verily Allāh is his protector, and Jibrīl and the righteous among the believers, and furthermore, the angels are his helpers.'

[Sūrah at-Taḥrīm 66:4]

"'Āishah, the daughter of Abū Bakr, and Ḥafṣah were helping one another against the rest of the wives of the Prophet ﷺ. I asked, 'O Messenger of Allāh, did you divorce them?' 'No,' he replied. I said, 'O Messenger of Allāh, verily I entered the *masjid* and found the Muslims scratching up the ground with pebbles, saying, 'The Messenger of Allāh ﷺ has divorced his wives.' Should I go down and tell them that you have not divorced them?' He said, 'Yes, if you wish.' I continued to talk with him until the signs of anger disappeared from his face and he began smiling and laughing. He had the best-looking gap between his two front teeth that I have ever seen.

"The Prophet of Allāh ﷺ and I went down the stairs. I went down the steps hanging on to the trunk, while the Messenger of Allāh ﷺ descended without touching it, as if he were walking on the ground. I then said to him, 'O Messenger of Allāh, you were only in the room for twenty-nine days.' He said, 'A month can be twenty-nine days.' I then went and stood at the door of the *masjid* and shouted with my loudest voice, 'The Messenger of Allāh ﷺ did not divorce his wives!'

"And this verse descended in this regard:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰٓ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُۥ مِنْهُمْ ﴾

'And when there comes to them a matter concerning safety or fear, they publicize it. And if only they had referred it to the Messenger or to those of authority amongst them, those who investigate it

would come to know about it directly from them.'

[Sūrah an-Nisā' 4:83]

"I investigated that situation and as a result, Allāh ﷻ sent down the verse of the choice."

Muslim transmitted this *ḥadīth* in his *Ṣaḥīḥ* (1479/30). As for the *ḥadīth* of 'Umar which reads, "[My opinion] was in agreement with my Lord in three situations...", it has already been mentioned in [the chapter on] Sūrah al-Baqarah, verse 125.

SŪRAH AL-JINN

قال الإمام البخاري (٤٩٢١): حدثنا موسى بن إسماعيل حدثنا أبو عوانة عن أبي بشر عن سعيد بن جبير عن ابن عباس قال: انطلق رسول الله في طائفة من أصحابه عامدين إلى سوق عكاظ وقد حيل بين الشياطين وبين خبر السماء وأرسلت عليهم الشهب فرجعت الشياطين فقالوا: ما لكم فقالوا: حيل بيننا وبين خبر السماء وأرسلت علينا الشهب قال: ما حال بينكم وبين خبر السماء إلا ما حدث فاضربوا مشارق الأرض ومغاربها فانظروا ما هذا الأمر الذي حدث.

فانطلقوا فضربوا مشارق الأرض ومغاربها ينظرون ما هذا الأمر الذي حال بينهم وبين خبر السماء قال فانطلق الذين توجهوا نحو تهامة إلى رسول الله بنخلة وهو عامد إلى سوق عكاظ وهو يصلي بأصحابه صلاة الفجر فلما سمعوا القرآن تسمعوا له فقالوا: هذا الذي حال بينكم وبين خبر السماء فهنالك رجعوا إلى قومهم فقالوا: يا قومنا إنا سمعنا قرآنا عجبا يهدي إلى الرشد فآمنا به ولن نشرك بربنا أحدا وأنزل الله عز وجل على نبيه: (قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ) وإنما أوحي إليه قول الجن.

Ibn 'Abbās ﷺ said, "The Messenger of Allāh ﷺ set out with a group of his Companions to the market 'Ukāḍh. [During this time], the devils had been obstructed from listening to the news of the heavens, and shooting stars were rained down on them. The devils returned [without any news from the heavens], so they [their comrades] said to them, 'What's with you all?' They said, 'We have been obstructed from listening to the news of the heavens, and shooting stars were sent down on us.' He (the devil) said, 'Nothing would obstruct you from the news of the heavens except the occurrence of a major event. Travel to the eastern and western corners of

the earth and see what event has taken place.'

"So they left, traveling to the eastern and western corners of the earth to find out about the event that had obstructed them from the news of the heavens. Those who headed towards Tihāmah went to the Messenger of Allāh ﷺ while he was at a date palm tree, where he stopped to pray *Fajr* with his Companions on their way to the market 'Ukādh. When they heard the Qur'ān, they listened to it closely and said, 'This is what has obstructed us from the news of the heavens.' At that point, they returned to their people and said to them, 'O our people, verily we have heard a wonderful recitation. It guides to the right path, and we have believed in it and we shall never join anything in worship with our Lord.'

"And Allāh ﷻ sent down the following to His Prophet ﷺ:

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ ﴾

'Say, "It has been revealed to me that a group of *jinn* listened..."'

[Sūrah al-Jinn 72:1]

"Only the statement of the *jinn* was revealed to him."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4921), as well as Muslim in his *Ṣaḥīḥ* (449).

SŪRAH AL-MUZZAMMIL

قال الإمام أبو داود (١٣٠٥): حدثنا أحمد بن محمد يعني المروزي ثنا وكيع عن مسعر عن سماك الحنفي عن ابن عباس قال: لما نزلت أول المزمل كانوا يقومون نحوا من قيامهم في شهر رمضان حتى نزل آخرها وكان بين أولها وآخرها سنة.

Ibn 'Abbās ﷺ said, "When the first part of Sūrah al-Muzzammil descended, they used to stand in night prayer similar to how they would stand during the month of Ramaḍān, until the last part of it descended. Between the [revelation of the] first and last part of it was one year."[144]

This *ḥadīth* has been transmitted by Abū Dāwūd in *as-Sunan* (1305). Shaykh Muqbil رحمه الله said, "The people of the *ḥadīth*'s chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim), except for Aḥmad ibn Muḥammad al-Marwazī Abul-Ḥasan ibn Shabbuwayh; however, he is trustworthy..."

---

[144] A similar *ḥadīth* to this has been narrated by 'Āishah in a portion of a long *ḥadīth* in *Ṣaḥīḥ Muslim* (746/139); the highlight is: "...So she said, 'Do you not read:

﴿ يَا أَيُّهَا الْمُزَّمِّلُ ﴾

"O you wrapped in garments"?'

[Sūrah al-Muzammil 73:1]

"I said, 'Certainly!' She said, 'Verily Allāh ﷻ made the night prayer obligatory in the first part of this *sūrah*. So the Prophet of Allāh ﷺ and his Companions prayed it for a year, and Allāh withheld [the *sūrah*'s] last part for twelve months in the heavens until He sent down, in the end of this *sūrah*, the relief. Then the night prayer became voluntary after being obligatory...' "

SŪRAH AL-MUDDATHTHIR

قال الإمام البخاري (٤٩٢٢): حدثنا يحيى حدثنا وكيع عن علي بن المبارك عن يحيى بن أبي كثير سألت أبا سلمة بن عبد الرحمن عن أول ما نزل من القرآن قال: (يَا أَيُّهَا الْمُدَّثِّر) قلت: يقولون: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ) فقال أبو سلمة: سألت جابر بن عبد الله عن ذلك وقلت له مثل الذي قلت فقال جابر: لا أحدثك إلا ما حدثنا رسول الله قال: جاورت بحراء فلما قضيت جواري هبطت فنوديت فنظرت عن يميني فلم أر شيئا ونظرت عن شمالي فلم أر شيئا ونظرت أمامي فلم أر شيئا ونظرت خلفي فلم أر شيئا فرفعت رأسي فرأيت شيئا فأتيت خديجة فقلت: دثروني وصبوا علي ماء باردا قال: فدثروني وصبوا علي ماء باردا قال: فنزلت: (يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ).

Yaḥyā ibn Abī Kathīr said, "I asked Abū Salamah ibn 'Abdir-Raḥmān about the first part of the Qur'ān to descend. He replied [by reciting]:

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

'O you enveloped in garments.'

[Sūrah al-Muddaththir 74:1]

"I said, 'They say [it was]:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

"Read in the name of your Lord who has created."'

[Sūrah al-'Alaq 96:1]

"Abū Salamah said, 'I asked Jābir ibn 'Abdillāh ﷺ about that, and

I said to him similar to what you said [to me], and he replied by saying, "I will only tell you what the Messenger of Allāh ﷺ has told us. He said, 'I [used] to worship in seclusion at the cave Ḥirā'. [On one occasion] when I finished my worship in seclusion, I came down [from the cave] and I was called, so I looked to my right but I did not see anything. I then looked to my left, but I did not see anything. I looked in front of me, but I did not see anything, and I looked behind me, but I did not see anything. Then I raised my head and I saw something. Because of this, I went to Khadījah and said, "Cover me and pour cold water over me!" So she covered me and poured cold water over me, then the verse descended:

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ ﴾

"O you enveloped in garments. Arise and warn. And magnify your Lord." ' " ' "

[Sūrah al-Muddaththir 74:1-3]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4922), as well as Muslim in his *Ṣaḥīḥ* (161/257).

NOTE

Al-Ḥāfiḍh Ibn Kathīr رحمه الله explained in his *Tafsīr*, vol. 4, p. 440, that Jābir ibn 'Abdillāh went against the majority of scholars when he asserted that the first part of the Qur'ān to be revealed was Sūrah al-Muddaththir, because they took the position that the first part of the Qur'ān to descend was His ﷻ statement:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

Read in the name of your Lord who has created.

Ibn Kathīr then went on to mention the previously mentioned *ḥadīth* of the two *Ṣaḥīḥs*, "And Muslim transmitted by way of the chain of 'Aqīl on Ibn Shihāb on Abī Salamah that he said, 'Jābir ibn 'Abdillāh narrated to me that he heard the Messenger of Allāh ﷺ talk about the period when the revelation was delayed.

" 'In this regard, he mentioned the following in his narration: "Then while I was walking, I suddenly heard a voice from the heavens, so I looked towards the heavens and found the angel that came to me at Ḥirā' sitting on a throne between the heavens and the earth. I was so frightened by him that I fell to the ground. Then I went to my family and said, 'Cover me! Cover me!' Then Allāh sent down:

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ ﴾

'O you enveloped in garments. Arise and warn...'

" ' "including:

﴿ وَالرُّجْزَ فَاهْجُرْ ﴾

'And keep away from *ar-Rujz*.' " '

"Abū Salamah said, '*Ar-Rujz* is the idols. After this, the revelation increased and came consistently.' "

Ibn Kathīr continued, "This is the text of al-Bukhārī, and this wording is what has been correctly memorized, and it necessitates that revelation had already descended before this because of his statement, '...And found the angel that was at Ḥirā'.' That was Jibrīl when he came to him with His statement:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ۝٥ ﴾

'Read in the name of your Lord who has created. He has created man from a clot. Read, and your Lord is the Most Generous. He who has taught by the pen. He has taught man that which he knew not.'

[Sūrah al-'Alaq 96:1-5]

"After this initial revelation, there was a delay, and eventually the

angel returned. The way to harmonize (these narrations) is (to say) that the first thing revealed after the delay of the revelation was this *sūrah*."

Then he (Ibn Kathīr) mentioned the proofs for that. Al-Ḥāfiḍh Ibn Ḥajar also mentioned something similar to this in *Fatḥ al-Bārī* in the explanation of *ḥadīth* 4 and *ḥadīth* 4924.

Verses 16-17

His, the Exalted One's, statement:

﴿ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝١٦ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝١٧ ﴾

Move not your tongue with it (the Qur'ān) to make haste therewith. Indeed, its collection and recitation is upon Us.

[Sūrah al-Qiyāmah 75:16-17]

قال الإمام البخاري (٥): حدثنا موسى بن إسماعيل قال حدثنا أبو عوانة قال حدثنا موسى ابن أبي عائشة قال حدثنا سعيد بن جبير عن ابن عباس في قوله تعالى: (لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ) قال كان رسول الله يعالج من التنزيل شدة وكان مما يحرك شفتيه فقال ابن عباس: فأنا أحركهما لكم كما كان رسول الله يحركهما وقال سعيد: أنا أحركهما كما رأيت ابن عباس يحركهما فحرك شفتيه فأنزل الله تعالى: (لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ) قال: جمعه لك في صدرك وتقرأه: (فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ) قال: فاستمع له وأنصت: (ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ) ثم إن علينا أن تقرأه فكان رسول الله بعد ذلك إذا أتاه جبريل استمع فإذا انطلق جبريل قرأه النبي كما قرأه.

Sa'īd ibn Jubayr narrated on Ibn 'Abbās ﷺ about His ﷻ statement:

﴿ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴾

Move not your tongue with it (the Qur'ān) to make haste therewith.

He said, "The Messenger of Allāh ﷺ used to undergo hardship from the revelation and he would often move his lips." Ibn 'Abbās said, "I am now moving them for you the way the Messenger of Allāh ﷺ used to move them." Sa'īd said, "I am now moving them the way I saw Ibn 'Abbās move them," and he began moving his lips.

"Then Allāh ﷻ sent down the following:

﴿ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ ﴾

'Move not your tongue with it (the Qur'ān) to make haste therewith. Indeed, its collection and recitation is upon Us.' "

He (Ibn 'Abbās) said, "(Meaning) collecting it for you in your chest and your recitation of it."

﴿ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴾

So when We recite it, follow its recitation.

[Sūrah al-Qiyāmah 75:18]

He (Ibn 'Abbās) said [it means], "Listen to it and remain silent."

﴿ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴾

Then it is upon Us to make it clear to you.

[Sūrah al-Qiyāmah 75:19]

"[Meaning] then your recitation of it is upon Us. After that, when Jibrīl would come to the Messenger of Allāh ﷺ, he would listen. Then when Jibrīl would leave, the Prophet ﷺ would recite it as he had recited it."

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (5), as well as Muslim in his *Ṣaḥīḥ* (448).

Verses 34-35

His, the Exalted One's, statement:

﴿ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝٣٤ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝٣٥ ﴾

You are close (to destruction), you are close. Again, you are close (to destruction), you are close.

[Sūrah al-Qiyāmah 75:34-35]

قال الإمام النسائي في التفسير (٦٥٨): أخبرني إبراهيم بن يعقوب نا أبو النعمان نا أبو عوانة ، وأنا أبو داود نا محمد بن سليمان نا أبو عوانة عن موسى بن أبي عائشة عن سعيد بن جبير قال قلت لابن عباس: (أَوْلَىٰ لَكَ فَأَوْلَىٰ) قاله رسول الله وأنزله الله عز وجل قال: قاله رسول الله ثم أنزله الله. اللفظ لإبراهيم.

Sa'īd ibn Jubayr said, "I said to Ibn 'Abbās:

﴿ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴾

'You are close (to destruction), you are close.'

"Did the Messenger of Allāh ﷺ say it initially, and then Allāh ﷻ sent it down?' He replied, 'The Messenger of Allāh ﷺ said it, then Allāh sent it down.' "[145]

An-Nasā'ī transmitted this *ḥadīth* in his *Tafsīr* (658) with an authentic chain.

---

[145] Ibn Kathīr mentioned in his *Tafsīr* that Ibn Abī Ḥātim transmitted on Sa'īd ibn Jubayr that the Prophet ﷺ said it to Abū Jahl, and then Qur'ān descended with it.

SŪRAH AN-NĀZI'ĀT

Verses 42-45

His, the Exalted One's, statement:

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَاهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَاهَا ﴿٤٤﴾ إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ﴿٤٥﴾ ﴾

They ask you about the Hour [saying], "When is it going to take place?" In what (position) are you to mention [when] it [will occur]? (Knowledge of it) ultimately goes to your Lord. You are only a warner for those who fear it.

[Sūrah an-Nāzi'āt 76:42-45]

قال الإمام ابن جرير (ج ٢٤ ص ٢١٣): حدثنا أبو كريب قال ثنا وكيع عن إسماعيل عن طارق بن شهاب قال: كان النبي لا يزال يذكر شأن الساعة حتى نزلت: (يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا) إلى قوله: (إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا).

Ṭāriq ibn Shihāb ﷺ said, "The Prophet ﷺ used to constantly mention the Hour, until this verse descended:

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴾

'They ask you about the Hour [saying], "When is it going to take place?" '

"up to His statement:

﴿ إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ﴾

'... for those who fear it.' "

Ibn Jarīr transmitted this *ḥadīth* in his *Tafsīr*, vol. 24, p. 213. Al-Haythamī said in *Majma' az-Zawā'id*, vol. 7, p. 133, "Al-Bazzār has transmitted it and the people of its chain are people of the *Ṣaḥīḥ* (al-Bukhārī and/or Muslim)." Ibn Kathīr said in his *Tafsīr*, vol. 2, p. 273, "This is a chain that is *jayyid qawiyy*."

SŪRAH 'ABASA

قال الحافظ ابن كثير في التفسير (ج ٤ ص ٤٧٠): قال الإمام أبو يعلى في مسنده حدثنا محمد بن مهدي حدثنا عبد الرزاق أخبرنا معمر عن قتادة عن أنس في قوله تعالى: (عَبَسَ وَتَوَلَّىٰ) جاء ابن أم مكتوم إلى النبي وهو يكلم أبي بن خلف فأعرض عنه فأنزل الله عز وجل: (عَبَسَ وَتَوَلَّىٰ أَن جَاءَهُ الْأَعْمَىٰ) فكان النبي بعد ذلك يكرمه.

Anas ﷺ said about His ﷻ statement:

﴿ عَبَسَ وَتَوَلَّىٰ ﴾

He frowned and turned away.

[Sūrah 'Abasa 80:1]

"Ibn Umm Maktūm went to the Prophet ﷺ while he was speaking to Ubayy ibn Khālid and [the Prophet] turned away from him. Then Allāh ﷻ revealed:

﴿ عَبَسَ وَتَوَلَّىٰ ۝١ أَن جَاءَهُ الْأَعْمَىٰ ۝٢ ﴾

'He frowned and turned away. Because there came to him the blind man.'

[Sūrah 'Abasa 80:1-2]

"After that [occurrence], the Prophet ﷺ used to honor him."

Abū Ya'lā transmitted this *ḥadīth,* as mentioned in *Tafsīr Ibn Kathīr,* vol. 4, p. 470. Ash-Shawkānī mentioned in his *Tafsīr* that 'Abdur-Razzāq, 'Abd ibn Ḥumayd, and Abū Ya'lā have transmitted it as well. Shaykh Muqbil رحمه الله commented, "The people of its chain are

from the *Ṣaḥīḥ* collection (al-Bukhārī and/or Muslim), except for Muḥammad ibn Mahdī, the shaykh of Abū Ya'lā, and I was unable to find his biography. In any case, it does not affect the *ḥadīth*. As long as 'Abdur-Razzāq has transmitted it, then its people are people of the *Ṣaḥīḥ*..."

SŪRAH AL-MUṬAFFIFĪN

قال الإمام ابن ماجه (٢٢٢٣): حدثنا عبد الرحمن بن بشر بن الحكم ومحمد بن عقيل بن خويلد قالا ثنا علي بن الحسين بن واقد حدثني أبي حدثني يزيد النحوي أن عكرمة حدثه عن ابن عباس قال: لما قدم النبي ﷺ المدينة كانوا من أخبث الناس كيلا فأنزل الله سبحانه: (وَيْلٌ لِّلْمُطَفِّفِينَ) فأحسنوا الكيل بعد ذلك.

Ibn 'Abbās ﷺ said, "When the Prophet ﷺ arrived in Madīnah, they (the inhabitants of Madīnah) were the worst people [when it came] to measuring. Then Allāh ﷻ sent down the following:

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ ﴾

'Woe to those who give less in measure and weight.'

[Sūrah al-Muṭaffifīn 83:1]

"After this, they began measuring correctly."

Ibn Mājah transmitted this *ḥadīth* in *as-Sunan* (2223), as well as Ibn Jarīr in his *Tafsīr*, vol. 24, p. 277. Similarly, al-Ḥākim transmitted it in *al-Mustadrak*, vol. 2, p. 33. Shaykh Muqbil رحمه الله added, "These chains combined substantiate the authenticity of the *ḥadīth*, and Allāh knows best."

SŪRAH AḌ-ḌUḤĀ

قال الإمام البخاري (٤٩٥٠): حدثنا أحمد بن يونس حدثنا زهير حدثنا الأسود بن قيس قال سمعت جندب بن سفيان قال: اشتكى رسول الله فلم يقم ليلتين أو ثلاثا فجاءت امرأة فقالت: يا محمد إني لأرجو أن يكون شيطانك قد تركك لم أره قربك منذ ليلتين أو ثلاثا فأنزل الله عز وجل: (وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ).

Jundub ibn Sufyān ﷺ said, "The Messenger of Allāh ﷺ was sick, so he did not stand (at night for prayer) for two or three nights. A woman came and said, 'O Muḥammad, indeed I hope that your devil has abandoned you. I have not seen him approach you for two or three nights.' Then Allāh ﷻ sent down:

﴿ وَالضُّحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣ ﴾

'By the forenoon. And the night when it is still. Your Lord has neither forsaken you nor hated you.'"

[Sūrah aḍ-Ḍuḥā 93:1-3]

This *ḥadīth* has been transmitted by al-Bukhārī in his *Ṣaḥīḥ* (4950), and by Muslim in his *Ṣaḥīḥ* (1797/115).

Verse 5

His, the Exalted One's, statement:

﴿ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴾

And indeed your Lord is going to give to you so that you will be well-pleased.

[Sūrah aḍ-Ḍuḥā 93:5]

قال الحافظ ابن كثير في التفسير (ج ٤ ص ٥٢٢): وقال الإمام أبو عمرو الأوزاعي عن إسماعيل بن عبد الله بن أبي المهاجر المخزومي عن علي بن عبد الله بن عباس عن أبيه قال: عرض على رسول الله ما هو مفتوح على أمته من بعده كنزا كنزا فسر بذلك فأنزل الله: (وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ) فأعطاه في الجنة ألف قصر في كل قصر ما ينبغي له من الأزواج والخدم. رواه ابن جرير وابن أبي حاتم من طريقه وهذا إسناد صحيح إلى ابن عباس ومثل هذا ما يقال إلا عن توقيف.

Ibn 'Abbās ﷺ said, "The Messenger of Allāh ﷺ was shown what his nation would be granted through victory, treasure after treasure, and he was pleased by [what he saw]. Then Allāh sent down:

﴿ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴾

'And indeed your Lord is going to give to you so that you will be well-pleased.'

"So he gave him one thousand palaces in Paradise, every palace [containing] what suits it of wives and servants."

Ibn Kathīr mentioned this *ḥadīth* and its chain in his *Tafsīr*, vol. 4, p. 522, and classified it to be *ṣaḥīḥ* on Ibn 'Abbās. The *ḥadīth* was also transmitted by Ibn Jarīr in his *Tafsīr*, vol. 24, p. 487, by aṭ-Ṭabarānī in *al-Mu'jam al-Kabīr*, vol. 10, p. 277, in *al-Mu'jam al-Awsaṭ* (526), and by al-Ḥākim in *al-Mustadrak*, vol. 2, p. 526.

SŪRAH AL-'ALAQ

Verses 6-19

His, the Exalted One's, statement:

﴿ كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴾

Nay, verily man does transgress…

[Sūrah al-'Alaq 96:6]

قال الإمام مسلم (٢٧٩٧): حدثنا عبيد الله بن معاذ ومحمد بن عبد الأعلى القيسي قالا حدثنا المعتمر عن أبيه حدثني نعيم بن أبي هند عن أبي حازم عن أبي هريرة قال: قال أبو جهل: هل يعفر محمد وجهه بين أظهركم قال فقيل: نعم فقال: واللات والعزى لئن رأيته يفعل ذلك لأطأن على رقبته أو لأعفرن وجهه في التراب قال فأتى رسول الله وهو يصلي زعم ليطأ على رقبته قال: فما فَجِئهم منه إلا وهو ينكص على عقبيه ويتقي بيديه قال فقيل له: ما لك فقال: إن بيني وبينه لخندقا من نار وهولا وأجنحة فقال رسول الله: لو دنا مني لاختطفته الملائكة عضوا عضوا .

قال: فأنزل الله عز وجل لا ندري في حديث أبي هريرة أو شيء بلغه: (كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ۝٦ أَن رَّآهُ اسْتَغْنَىٰ ۝٧ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۝٨ أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝٩ عَبْدًا إِذَا صَلَّىٰ ۝١٠ أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ۝١١ أَوْ أَمَرَ بِالتَّقْوَىٰ ۝١٢ أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ۝١٣) يعني أبا جهل (أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۝١٤ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۝١٥ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝١٦ فَلْيَدْعُ نَادِيَهُ ۝١٧ سَنَدْعُ الزَّبَانِيَةَ ۝١٨ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ۝١٩). زاد عبيد الله في حديثه قال: وأمره بما أمره به وزاد بن عبد الأعلى: (أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۝١٤ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۝١٥

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَاسْجُدْ
وَاقْتَرِب ﴿١٩﴾) يعني قومه.

Abū Hurayrah رضي الله عنه said, "Abū Jahl said, 'Does Muḥammad dirty his face (by prostrating in prayer) in your presence?' It was said, 'Yes.' He said, 'By al-Lāt and al-'Uzzā, if I see him doing that I will certainly step on his neck' or 'shove his face in the dirt.' He then went to the Messenger of Allāh ﷺ while he was praying, claiming that he was going to step on his neck. Then they (the onlookers) were taken by surprise when they saw none other than him (Abū Jahl) walking backwards on his heels, holding his arms up to guard himself.

"It was said to him, 'What's with you?' He replied, 'Verily there was between myself and him a ditch of fire, and a terrifying sight and wings.' The Messenger of Allāh ﷺ said, 'If he were to have come close to me, the angels would have snatched him [ripping him apart] limb by limb.' Then Allāh ﷻ sent down the following (and I am not sure if this is the *ḥadīth* of Abū Hurayrah or something that has reached him):[146]

﴿ كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾ أَن رَّآهُ اسْتَغْنَىٰ ﴿٧﴾ إِنَّ إِلَىٰ
رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾
أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾ أَرَأَيْتَ
إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ ﴾

'Nay, verily man does transgress. Because he considers himself self-sufficient. Surely unto your Lord is the return. Tell me, the one who prevents a slave when he prays. Tell me, if he is on guidance, or enjoins piety. Tell me, if he denies and turns away.'

[Sūrah al-'Alaq 96:6-13]

[146] This doubt is from one of the narrators in the chain. Shaykh Muqbil رحمه الله said, "This doubt affects the authenticity of the reason for the revelation; however, I wrote it down because of the many supporting narrations it has."

" 'He' refers to Abū Jahl.

﴿ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ﴿١٩﴾ ﴾

'Does he not know that Allāh sees? Nay, if he ceases not, We will snatch him by the forelock. A lying, sinful forelock. Then let him call upon his council. We will call out the angels of Hell. Nay, Do not obey him...' "

[Sūrah al-'Alaq 96:14-19]

This *ḥadīth* has been transmitted by Muslim in his *Ṣaḥīḥ* (2797).

قال الإمام الترمذي (٣٣٤٩): حدثنا أبو سعيد الأشج حدثنا أبو خالد عن داود بن أبي هند عن عكرمة عن ابن عباس قال: كان النبي يصلي فجاء أبو جهل فقال: ألم أنهك عن هذا ألم أنهك عن هذا فانصرف النبي فزبره فقال أبو جهل: إنك لتعلم ما بها ناد أكثر مني فأنزل الله: (فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾) فقال ابن عباس: فوالله لو دعا ناديه لأخذته زبانية الله. قال: هذا حديث حسن غريب صحيح وفيه عن أبي هريرة رضي الله عنه.

Ibn 'Abbās ﷺ said, "The Prophet ﷺ was praying when Abū Jahl came and said, 'Did I not forbid you from doing this?! Did I not forbid you from doing this?!' The Prophet ﷺ then turned away and began giving him a harsh word, causing Abū Jahl to say (in response), 'Indeed you know that there is no council here that is bigger than mine.'

"Then Allāh sent down the following in this regard:

﴿ فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ ﴾

'Then let him call upon his council. We will call out the angels of Hell.' "

Ibn 'Abbās said, "By Allāh, if he would have called his council, Allāh's angels would have snatched him [away]."

This *ḥadīth* has been transmitted by at-Tirmidhī in his *Jāmi'* (3349), and he classified it to be *ḥasan gharīb ṣaḥīḥ*.

SŪRAH AL-MASAD

قال الإمام البخاري (٤٧٧٠): حدثنا عمر بن حفص بن غياث حدثنا أبي حدثنا الأعمش قال حدثني عمرو بن مرة عن سعيد بن جبير عن ابن عباس قال: لما نزلت: (وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ) صعد النبي على الصفا فجعل ينادي: يا بني فهر يا بني عدي لبطون قريش حتى اجتمعوا فجعل الرجل إذا لم يستطع أن يخرج أرسل رسولا لينظر ما هو فجاء أبو لهب وقريش فقال: أرأيتكم لو أخبرتكم أن خيلا بالوادي تريد أن تغير عليكم أكنتم مصدقي قالوا: نعم ما جربنا عليك إلا صدقا قال: فإني نذير لكم بين يدي عذاب شديد فقال أبو لهب: تبا لك سائر اليوم ألهذا جمعتنا فنزلت: (تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝٢).

Ibn 'Abbās ﷺ said, "When this verse descended:

﴿ وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

'And warn your closest kindred'

[Sūrah ash-Shu'arā 26:214]

"the Prophet ﷺ climbed onto the mountain and started to call out saying, 'O tribe Banī Fihr! O tribe Banī 'Adī!' He called all the tribes of the Quraysh until they gathered, and if someone was unable to come, he would send a messenger to see what was going on. So Abū Lahab and [members] of the Quraysh came, and then the Prophet said, 'Tell me, if I were to inform you that a cavalry was at the valley waiting to attack you, would you believe me?' They replied, 'Yes, we have only known you to be truthful.' He said, 'Certainly I am a warner to you before the coming of a severe punishment.'

"Abū Lahab said, 'May you perish in the remainder of this day! Did you gather us for this?' Then this descended:

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝٢ ﴾

'Perish the two hands of Abī Lahab, and perish he. His wealth and his children will not benefit him.' "

[Sūrah al-Masad 111:1-2]

Al-Bukhārī transmitted this *ḥadīth* in his *Ṣaḥīḥ* (4770), as well as Muslim in his *Ṣaḥīḥ* (208).

All praise is due to Allāh, Lord of all that exists.

The abridgement, translation, and footnotes were added by 'Abdullāh MacPhee.